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THE "WONDERS" OF THE KABBALAH.*

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THAT system of theosophy called Kabbalah has had its rise and its progress; but now it is in its third stage, that stage which all things, even theories, are subject to—decadence. Whether, Phœnix-like, a new system will arise from its ashes, or it will be entirely shelved and forgotten, is difficult to tell. For my own part, I am inclined to think that "the two grains of wheat"—the theoretical Kabbalah—"within the bushel of chaff," are liable to germinate. By the "two grains of wheat," I mean the cardinal doctrines which treat of the Ten

* The book called the Patristic Chapters begins thus:—*Mosheh Kibbel* . . . Moses *received* the law from Sinai and transferred it to Joshua; Joshua confided it to the *Z'kenim* (elders), and the elders delivered it to the *N'biim* (prophets), and the prophets to the *Anshe Kh'neseth hag'dolah* (men of the Great Congregation). Maimonides, the famous Hebrew-Spanish philosopher and physician, who flourished in the twelfth century and whose writings are the pillars of modern Judaism, takes up the line of succession, describes it more fully, and continues it from the destruction of Jerusalem down to his own time. (*Yad Hachazakah*, *Hilchoth Sepher Torah.*)

In addition to the Written law which Moses received from the Almighty, the Talmud affirms he received also the *Torah Sheb'al peh* (the Oral law). What is meant by the "Oral law" is fully explained, not only in the Talmud, Middrash, etc., but also in a vast number of commentaries. The word Kabbalah, therefore, which is derived from the verb *kabbal* (to receive), can have no other meaning than the mysterious teachings received by the elect, like an heirloom, from father to son.

Sephiroth, "the Divine emanations," * proceeding from the *En Soph*, the Infinite. These doctrines do not conflict with the essential teachings of all theosophy.

As the limits of this paper do not permit me to expatiate on the *Kabbalah 'Eyunith* (the Theoretical Kabbalah), which, to do it justice, requires not an essay but a whole volume, I shall refer only to such points as bear directly on my subject.

What is the Kabbalah? Those who are versed in the Hebrew and Aramaic literatures I shall refer to the fountain-head, "The Book of Creation;" also to the Talmud, Midrashim; and last, but not least, to the book called the *Zohar* (Brilliant Light). These works stand pre-eminent; their antiquity is undisputed.† They are the sources from which all subsequent writers have drawn their theories.

The average student, however, will find an answer to his query in the work called *Kabbala Denudata*, written by one of the most eminent Christian scholars of the seventeenth century, Baron Knorr von Rosenroth. The question as to when and where it originated remains unanswered (the assertions of some modern writers to the contrary notwithstanding), unless we pay no attention to reason, and, in lieu thereof, choose tradition, as narrated in many modern Kabbalistic works; or as it is described by Rabbi Abraham ben David, in his preface to the "Book of Creation," in which he affirms that this esoteric teaching dates from the creation—from the time when Adam was expelled from Paradise.

* The Divine intelligences are ten in number, diagramatically distributed in the figure of man, who "is made in the image of God."

† The composers of the Mishna (says the famous Rabbi Abraham ben David) received the teaching of the "Thirty-two Wonderful Paths of Wisdom" by inspiration (when expounding the Scriptures) directly from the Patriarchs, who were instructed by the Archangels. Thus, the instructor of Adam was *Roziel* (secret of God), representing the Divine Intelligence, "majestic beauty." Shem's instructor was the Angel *Yophiel* (beauty of God). Abraham was taught by the archangel Zadkiel, righteousness; Isaac's teacher was Raphael, healing; Jacob's was Peliel, wonder; Joseph's master was the archangel Gabriel, strength, representing the Divine Intelligence — *Yesod*, foundation. The teacher of Moses was the Archangel Metatron, representing the Sephira *Malchuth*, kingdom. Elijah the prophet had for his divine instructor the angel Malthiel (the word of God).

The story told in Sepher Roziel the Angel runs thus: After the fall, Adam was full of remorse, and very penitent. He prayed:

"O, Lord God of the Universe . . . Nothing is hidden from Thee. Thou hast formed me with Thine own hands and placed me above all Thy creatures. But this subtle and cursed serpent beguiled my wife, who in turn beguiled me. Now, I am left disconsolate, not knowing what is going to happen to myself and to my offspring after me. I acknowledge my shortcoming, and am aware that no living creature can be considered righteous in Thy sight. . . . I have sinned, rebelled, and transgressed. On account of my sin I am now an exile, tilling the ground from which I am taken. The inhabitants of the land [the beasts, etc.] do no more fear me; and since I have tasted of the tree of knowledge, thus transgressing Thy commands, my wisdom has been taken from me, and I am foolish and ignorant.* And now, O Lord, be merciful, and have pity on the chief of Thy creatures, upon the spirit and soul which Thou hast given. . . . Enable me, I beseech Thee, to know the future of my descendants and the daily and monthly happenings, and do not hide from me the wisdom of Thy ministering angels."

His prayers lasted three days, at the end of which the Archangel Roziel presented himself, and said:

"Adam! Why art thou cast down? Why dost thou mourn? Thy prayers were heard, and I am commissioned to teach thee great wisdom—the contents of this holy Book—by which thou shalt know what will happen to thee in thy lifetime; also every man of thy descendants, throughout all generations, will know, provided he be pure, pious, and humble, and keep this Book holy and do all that which is written in it as thou dost. That man will know beforehand what is going to happen every month, day and night; nothing shall be hidden from him. He will be able to foretell whether it will be a plenteous year or a year of dearth; war or peace; abundance or scarcity; plagues and pestilences among men or beasts. . . ."

The Angel then opened the book and explained its contents to Adam. He was seized with great terror while listening to the Angel. Adam trembled and fell on his face. The Angel said: "Arise, O Adam! Take courage, and fear not. Accept

* The Talmud affirms that Adam before the fall knew everything which was going to happen, throughout all generations, to the end of time. "The Holy One, blessed be He! showed Adam all generations to come, each with its preachers and sages. . . ." (*Tract. Sanhedrin*, 38 b.)

this book from me, and be careful; for thou shalt acquire from it wisdom and knowledge. . . ." When Adam received the book from the Angel's hands, a flaming fire appeared on the spot, and the Angel ascended heavenward. This convinced Adam that it was an Angel sent from the Lord; and he kept the book in holiness and purity.

The first recipe mentioned in the Book of Roziel is as follows:

"To be prosperous and able to work wonders, count three days before the new moon. Scrupulously avoid unclean food and meat (producing blood); neither taste wine; abstain from pleasure. . . . Make early ablutions (before sunrise) during these days. Take two white doves and slaughter them with a two-edged copper knife. Kill each dove with one of the edges of the knife. Clean the intestines in water and take three weights of old wine, pure frankincense, and a small quantity of clarified honey; mix these ingredients together with the intestines and fill the doves with them. Then mince them up, and put them on burning coals before the rising of the morning star. Then, barefooted, wrap thyself in a white garment. Utter the names of the ministering angels of the month in which this is done; and this (burning of the pieces) should be repeated thrice daily. On the third day, let him gather the ashes and spread them upon the floor and lie down upon them. Then let him call upon the holy and mighty administering angels of the season (calling them by their proper names), and lay down to sleep. He must talk to no man. These angels will appear to him during the night, and reveal to him everything he shall ask; he will not be afraid.

In the light of modern investigation, such proofs must be taken *cum grano salis*, for they are to all appearances of doubtful character.

An analytical examination reveals the fact that the cradle of the Kabbalah must be looked for on the banks of the Euphrates, the Ganges, and the Nile. The doctrine of a Trinity, though in an incipient and crude form, is to be met with, not only in the religion of Buddha, but also among the Babylonians and the Egyptians. Thus, Brahma of the Indians, Anu of the Babylonians, and the Egyptian Amon, form the first persons in their respective triads; while in the same order Vishnu, Anat, and Isis form the second person, and Siva, Rimmon, and Horus form the third.

If we compare the Egyptian belief concerning angelology and demonology, and their respective missions in this world, with the Kabbalistic ideas in the Talmud, Midrashim, and Zohar, we cannot help arriving at the conclusion that one is the outcome of the other.

Moses renounced the exoteric teachings of the Egyptians, but retained much of the esoteric lore in their doctrines. The Scripture relates that he refused to be called the son of the daughter of Pharaoh (Heb. xi. 24). That statement is not, as it would seem, literally or strictly warranted by the history of Moses in the Old Testament narratives. We are only informed (Exod. xi. 15) that he fled "from the face of Pharaoh," having killed an Egyptian: "when Pharaoh heard this thing he sought to slay Moses."

But it has occurred to me that the apparently unwarranted passage in the New Testament is nevertheless in strict accordance with the Old Testament statement. Moses, the Hebrew *Mosheh*, signifies "drawn out," or "begotten of the water." Egyptologists agree in this, namely, that the word *Mosheh* is paronymous, as well as synonymous, with the Egyptian *Mesu*, "born."* Pharaoh's daughter, *Bithia*, the *Batanta* of the monuments,† rescued Moses, we are told, and adopted him as her own son.

Without regard to his Hebrew name, the princess added the name of her principal deity, Ra, which formed part of her father's, as well as the names of several of the princes of the same dynasty. His name, therefore, was not simply *Mesu*, "begotten," but *Ra-Mesu*, begotten of Ra, "the sun god, Amon." But when "he forsook Egypt, not fearing the wrath of the king" (Heb. xi. 27), he established the worship of the true God and put away everything that savored of the exoteric idolatry, even the prefix to the name by which he had been known in the royal house of Pharaoh. Hence the interpola-

* Compare Canon Cook's remarks on the name of Moses in his Commentary on Exodus.

† See Lepsius Königsbuch der alten Ægypter, pl. 35. (Names of princesses, daughters of Rameses II.)

tion in Exodus: "And she [Pharaoh's daughter] called his name *Mesu*," because "I have drawn [begotten] him out of the water."

The miracles Moses performed in the presence of Pharaoh and those of the sorcerers and wise men were analogous. But there was superiority in Moses. His rod swallowed up the rods of the magicians. His knowledge was of a higher order.

But Egypt is dead, and, to use a metaphor, the parent tree decayed and perished. The saplings which sprang up were transplanted into foreign lands. Some thrived; others died. The Greek and Roman Pantheons, which originated in Egypt, fared the same fate. But Moses succeeded.

LORIA AND HIS SUCCESSORS.

A few Egyptian formulæ and incantations for various diseases * will suffice to demonstrate the striking analogy which exists between the wonder-workings of the Egyptian magicians of old, and those supposed to have been performed (about the middle of the sixteenth century) by the Arch Kabbalist, Loria, and his school, up to the present day.

The Egyptian Pantheon counts many gods. One afflicted with sickness did not address himself directly to the supreme *Ra*, but appealed to an inferior deity. Every month, week, day, in fact every hour, was under the tutelage of a different god. Every home, city, hamlet, and household had its tutelary god or goddess. Not only were time, heaven, and earth divided and governed by one or more of the entourage of *Ra*, but the human body, alive or dead, was under the protection of several gods. It was therefore useless for a man of Abydos, whose chief deity was Osiris, to invoke Ptah, the Memphitic deity, or to apply to Hapi-mou, the god of the river Nile, for

* There must have been various schools and systems of curing among the Egyptians. Homer says that Helen had received her wonderful drug from Polydamna, the wife of Thone, an Egyptian, where "the bounteous land produced many excellent drugs when mingled, and many fatal, and the (Egyptian) physicians were the most skilled of men, for truly they are of the race of Pæon . . . " (Odyssey IV., 220.)

wisdom, while Thoth was the dispenser of enlightenment. A woman praying for affection knew that asking it from the goddess Selk, or Neith, would be praying in vain: she went at once to Hathor, the dispenser of love and grace. For every ailment there was a remedy; a cure by faith alone was not with the Egyptian. There was always something to be done in addition to the incantations. For instance, a remedy for catarrh: Take the milk of a mother of a male child, add to it perfumed grains and pronounce the following incantation:

"Begone, thou catarrh, offspring of catarrh, breaker of bones, destroyer of the head, reducer of fat, tormentor of the seven holes of the head [*foramina*, meaning the nostrils, ears, eyes, and mouth]. The servant of *Ra*, invoke Thoth. Behold! I brought the milk of a mother, who brought forth a male child, and sweet-smelling grain. This banishes thee [catarrh]; this cures thee [patient]."

The sweet-smelling grain, whatever it was, was the adjuvant to the mother's milk, but all depended for its efficacy on the incantation. Catarrh, according to the Egyptian practice of medicine, was not as we define it. The physician, in diagnosing the case, believed that catarrh was an entity, a species of demon. His business, therefore, was first to chase out the intruder, then to repair the damage done.

Mother's milk, especially from one who had brought forth a male child, seems to have been a panacea in Egyptian therapeutics. The medical papyri in the Berlin Museum have several formulæ (for different diseases) in which mother's milk is one of the ingredients.

To render the remedy more efficacious it was necessary for both physician and patient to offer up a prayer and invoke the assistance of the gods. The doctor's incantation, before administering the remedy, is as follows:

"May Isis deliver [her son] Horus from all evil which was inflicted upon him by his brother Set, the slayer of his brother Osiris. O, Isis, great goddess, deliver and redeem me from all mischief, evil, red [burning] things; from various fevers of the god and goddess; from his death and hers, from his suffering and hers, which threaten me; deliver me as thou hast delivered thy son Horus. . . ."

When the patient is about to take his medicine the following should be said:

"Come! remedy; come! strong medicine. Banish it [the malady] from my heart, and from these my members."

The wonder-working charm used as an amulet by mediæval Kabbalists—

ABRACADABRA
BRACADABRA
RACADABRA
ACADABRA
CADABRA
ADABRA
DABRA
ABRA
BRA
RA
A

had its origin with the Egyptian. Maspero gives various examples of the same nature found in the papyri and on the monuments. Thus:

PAPARUKA
PAPARAKA
PAPAPURA

was an Egyptian wonder-working charm. These, placed in juxtaposition with the Kabbalah Ma'asith of the Hebrews, leave no doubt that the latter is very ancient.

This formula is given in the Talmud (Tract. P'sachim, fol. 110 a):

MSABRIRA
SABRIRA
ABRIRA
BRIRA
RIRA
IRA
RA
A

It is said to be a protection against certain evil spirits which infest the water. It should be said before drinking when there is a suspicion that such spirits are present.

I shall quote only a few of Loria's exploits, related by his disciple and biographer, the famous Kabbi Hayim Vital (Vidal). I have selected Loria, because his sayings and doings are still in the mouth of his numerous adherents, especially among *Hasidim*, the modern ascetics among the Hebrews in Russia and the East. He is styled in all subsequent Kabbalistic works as Ha' Elokee, "The Divine." There are numerous works on his system, not written by himself, but compiled from notes and memoirs by his trusty disciple, Vidal.

In his preface to the book called *Haguilgoulim*, "Metempsychosis," Vidal relates how Loria had frequent séances with the prophet Elijah, who explained to him difficult passages in the law and the mysteries of the *Sephiroth* in the Book Zohar. Before that, Loria was perplexed and spent many days and nights in seclusion, fasts, and prayers for a revelation. But with the visits of the prophet the difficulties ceased, and the Zohar was no more a sealed book.

The prophet Elijah, who never tasted death, is, according to the Kabbalists, an ubiquitous personage, engaged in the same mission now as he was when on earth. He relieves the suffering, assists the poor, and reveals himself as teacher to the ascetics who are engaged in the study of the law. The Talmud and Middrash, especially the Zohar, have many interesting stories about him. He is the bearer of good news and will appear in the end of time, as it is written in Malachi iii. 5: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

There is a beautiful hymn recited by the pious Hebrews every Saturday evening, beginning with *Ish Hasid.* The gist of it is as follows:

"There was once upon a time a pious man. He was a tailor by trade, and exceedingly poor. He had an excellent wife and five children, who were in want of food. His wife spoke to him thus: 'True, thou art pious and learned; but what about food? . . . Go to the market . . . perhaps the Most Merciful on high will have compassion . . . for He always is good to those who trust in Him.'

"'Thy advice is wise, but I cannot consent to it because I have nothing to put on, and am penniless.'

"The good woman went to her neighbors and borrowed respectable garments. Her husband dressed himself and placed his confidence in the Lord whom he loved. His little children, meanwhile, prayed: 'O Lord! Let him not return disappointed and empty.'

"He left for the market-place absorbed in thought, and, lo! Elijah presented himself before him with the good tidings: 'Truly thou shalt become a rich man this very day. Command me; I am thy servant. Proclaim: "Who wants to purchase a slave who has no equal?"'

"'But,' the *Ish Hasid* whisperingly expostulated, 'how can I change the law? How can a servant sell his master?' Finally he did as he was bidden and accepted Elijah as his slave. A merchant purchased that wonderful slave for the sum of 800,000 *Zehubim* (gulden). 'What is thy profession?' the master inquired. 'Art thou a skilled builder? If thou shalt construct and finish for me palaces, thou shalt be a free man.'

"The first day Elijah labored with other workmen, and about midnight he invoked God thus: 'Oh, Fearful God! Answer me! When I decided to sell myself as a slave it was for Thy honor's sake, not for mine. Oh, Creator of the universe, finish this structure. . . .'

"Thereupon a multitude of angels from heaven descended and started the work, which was soon accomplished. The merchant rejoiced to see the beautiful towers and structures reared in the most approved architectural style. Thus the work was completed. 'Remember now,' said the slave [Elijah], 'yesterday's agreement and your promise to free me. . . .' The merchant fulfilled his contract, and the man of truth vanished."

Vidal gives the various branches of the esoteric theosophy, with which his master was quite familiar:

The secrets of creation.
The structure of the heavenly throne (Ezekiel i.).
The languages of birds.
The languages of trees, herbs, stones, etc.
The conversation of the angels.

He was wont to visit the graveyard every Friday afternoon and watch the souls ascending heavenward.* He communicated with the spirits of the other world, and could read the mind of everybody.

Such is the testimony of Vidal.

* The souls in Gehenom, according to the Kabbalists, ascend heavenward every Friday afternoon and return to their place of torment on Saturday evening. Their sentences, so to speak, are remitted through the intervention of the saints.

The injunctions of all Kabbalists to the neophytes, who desire to penetrate the arcana and learn the various names and attributes of Jehovah (talismans), are of the severest character. A worldly man, even if he be initiated in the doctrinal part of the theosophy, can penetrate no farther and is unable to perform miracles. A thorough knowledge of the various Divine attributes contained in the "seventy-two," "fifty-two," "forty-two," and "twenty-two" names is indeed a *sine qua non;* and that was impossible to acquire unless the candidate was a pure and holy man. Dire punishment was sure to be meted out to the betrayer of the Divine secrets. "Whosoever reads the holy name (of the Seventy-two)," Roziel the Angel assures, "will surely die."

The *Shem Hamphorash*, the *Tetragramaton*, and all its derivatives, as well as those of other names and attributes of God to be found in the Scriptures—viz., *Eheych*, *Elohim*, *Adonai*, *Shaddai*—were the talismans with which, if properly acquired under the above-named conditions, one could perform wonders.

The names of the "Seventy-two" proceed from the Hebrew letters as contained in the three succeeding verses (Exodus xiv. 19, 20, 21), beginning with *Vayis'a*, *Vayabho*, *Vayet*. Each verse has seventy-two letters, and, if written boustrophedon (the first verse from right to left, the second immediately underneath from left to right, and the third again from right to left), the seventy-two names are formed. The letters of each verse should be placed in juxtaposition, so as to correspond exactly, letter for letter; and if vertically divided, the seventy-two names are produced. The names, therefore, are composed of triads of letters, as shown in the margin of this page.

According to the same authority, Moses acquired these heavenly secrets at the burning bush. One has only to mention it in the presence of the possessed,

and the demon shall flee. With the same he will be enabled to put out fires, cure the sick, kill his enemies, become a favorite in court, etc.

The famous Sabbathai Zebhi, one of the greatest Kabbalists of the seventeenth century, and a follower of Loria's doctrines, considered himself able to perform miracles. His fame spread to all parts of Europe. Deputations were sent from the centres of Hebrew learning to ascertain the truth. That deluded Kabbalist proclaimed himself to be the Messiah, the King of the Jews, who flocked to him from all parts of the world. Plans to march on Constantinople and subdue his enemies, not by the sword, of course, but by miracles, were laid. The rulers of the various countries were selected from among his immediate followers, and Sabbathai himself, of course, would be supreme king in Jerusalem. The day for the capture of Constantinople was already appointed. The multitudes which gathered around him attracted the attention of the authorities, and the intended uprising was killed in its incipiency. Sabbathai was cast into prison. Even there he was visited by many of his adherents; they still believed that, when the proper time arrived, Providence would interfere and open the prison gates. But Sabbathai embraced the Moslem faith.

These heavenly secrets, for reasons mentioned above, were exclusively in the possession of the Jews, for it is the unwritten and most holy part of the Oral law, which no other can own but the chosen people.

The most fearful anathemas were heaped upon those who ventured to profane the Kabbalah. Many were thus excommunicated. Even as recently as the last century a virulent war was waged against the Kabbalist Rabbi Jonathan of Prague by Rabbi Jacob Emden, the latter accusing the former of heresy, and belonging to the sect of Sabbathai the impostor, for the amulets of Rabbi Jonathan contained acrostics and numerical values which were made out by the most intricate processes * to allude to Sabbathai Zebhi.

* According to the modern Kabbalistic system a spade is not always a spade. If the letters of a certain name are reduced to their numerical value, and this sum

The fifteenth and sixteenth centuries have destroyed those walls formerly deemed impregnable. Thanks to the scholarship of savants, like Pico de Mirandola, in Italy; Reuchlin, in Germany; and later on, Baron Knorr von Rosenroth, the Kabbalah is no longer a sealed book. Its theosophy has been explained; but its practical workings, the unwritten lore, are still treasured up in the minds of the few called *Zadikim*, "Righteous," who are still supposed to perform wonders by prayers, incantations, and amulets.

compared with the sum of another, *e.g.*, *tob*, "good," amounts to 17, and *Jahveh*, "God," is equally 17; *ergo*, whenever the word *tob* is found, it is plain to the Kabbalists that Jehovah is meant. *Emeth*, "truth," = 9, and *Yayin*, "wine," is equally 9. This has probably given rise to the saying, *in vino veritas*.

THE PHYSICO-ASTRONOMICAL THEOLOGY OF EASTER.

BY REV. CHARLES ANDREW.

METAPHYSICAL speculation has always had difficulty in reconciling Being and Not-Being—the One and the Many. In the time of the early Greek philosophers, the Eleatics, among whom Parmenides was prominent, could not extricate themselves from the dilemma that the world was either Being or Not-Being. Heraclitus, almost a contemporary of Parmenides, offered a solution, seemingly better than that of Parmenides, who simply denied Not-Being. His philosophy is found in the book "On Nature," * of which Socrates said that "what he understood of it was excellent, and he had no doubt that what he did not understand was equally good; but the book requires an expert swimmer." Heraclitus taught that the totality of things should be conceived as being in an uninterrupted movement and transformation, in an eternal flow:

"This world, the same for all [*i.e.*, which contains everything], neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever-living fire, kindled in due measure, and in due measure extinguished" (xx).

"Cold becomes warm, and warm cold; wet becomes dry, and dry wet" (xxxix).

"It disperses and gathers, it comes and goes" (xl).

"Into the same river you could not step twice, for other (and still other) waters are flowing" (xli).

"To those entering the same river, other and still other waters flow" (xlii).

* "The Fragments of the Work of Heraclitus, of Ephesus, On Nature." Translated, with historical and critical notes, by G. T. W. Patrick. A thesis accepted for the degree of Doctor of Philosophy in Johns Hopkins University, 1888. Can be found in American Journal of Psychology, 1888, or procured from the author.

Plutarch (xviii., on the E at Delphi) says on this subject:

"We ourselves have in reality no part in existence; for all mortal nature, being in a state between birth and dissolution, presents no more than an illusion, and a semblance, shapeless and unstable of itself; and if you too closely apply your thought, out of the wish to seize hold of the idea—just as the too strong grasping of water, when it is pressed together and condensed, loses it, for it slips through the fingers—in the same way Reason, in pursuing after the *appearances*—so extremely clear as they look—of each of the conditions of life as they pass along, misses its aim, impinging on the one side against its coming into existence, on the other against its going out, without ever laying hold upon it as a permanent thing, or as being in reality a power. It is not possible, according to Heraclitus, to step into the *same* river twice; neither is it possible to lay hold of mortal life twice, in the same condition; but by reason of the suddenness and speed of its mutation, it disperses and again brings together, or rather, neither *again* nor *afterward*, but at one and the same time it subsists and it comes to an end; it approaches and it departs; wherefore it never ripens that of it which is born into actual being, by reason that Birth doth never cease nor stand still, but *transforms*, and out of the seed makes the embryo, then the child, then the youth, young man, full-grown man, elderly man, old man—obliterating the former growths and ages by those growing up over them. But we ridiculously fear *one* death, although we have already died, and are still dying, so many; for not only, as Heraclitus says, 'When fire dies is the birth of air, and when air dies is the birth of water,' but still more plainly may you see it from ourselves. The full-grown man perishes when the old man is produced, the youth had before perished into the full-grown man, and the child into the youth, and the infant into the child; the 'yesterday' has died into the 'to-day,' and the 'to-day' is dying into the 'to-morrow,' and no one remains, nor is *one*, but we grow up many around one appearance and common model, whilst matter revolves around and slips away. Else how is it, if we remain the same, that we take pleasure in some things *now*, indifferent things *before?* that we love contrary objects, we admire and find fault with them, we use other words, feel other passions—not having either appearances, figure, or disposition the same as before? To be in different states, without a change, is not a possible thing, and he that is *changed* is not the *same* person; but if he is not the same, he does not exist . . . this very thing (the changed) he changes—growing one different person out of another; but Sense, through ignorance of reality, falsely pronounces that what appears *exists*.

"What, then, is really existing? The answer is, the Eternal, Unborn, Undecaying, to which no length of time brings about a change . . ."

Heraclitus says further :

" Into the same river we both step and do not step. We both are and are not " (lxxxi).

" In change is rest " (lxxxiii).

Tennyson, the philosopher-poet of to-day, summarized the ancients thus :

" There is no rest, no calm, no pause,
Nor good nor ill, nor light nor shade,
Nor essence nor eternal laws ;
For nothing is, but all is made.
But if I dream that all these are,
They are to me for that I dream ;
For all things are as they seem to all,
And all things flow like a stream."

Being, then, according to Heraclitus, is a constant Becoming, a Genesis, a transition from state to state. Being or Substance is continually passing or changing into something different ; it is in a " perpetual flowing." Heraclitus solved the Eleatic difficulty by saying that the totality of things is neither Being nor Not-Being, because it is both.

The other principles of Heraclitus do not concern us here ; hence we pass them by. He has shown us that the incessant process of flux in which all things are involved consists of two movements, generation and decay, and we are grateful for the light. He has failed to show that the eternal Becoming is not a blind and purposeless process. He is not aware of a progress in this incessant movement. His age was unable to see it, and it was a long time after him that mankind realized it.

We, to-day, can see an End and a Purpose—even our restoration to Godhood—in the everlasting stream of the Becoming ; and we have learned that our object in life is to let ourselves be carried along consciously by that stream. And joyfully we pass through " dying daily," for we know that to be the law of our life and the condition of progress. Upon our Christmas follows Golgotha, Death, Resurrection, and Ascension.

Frederick Hegel's philosophy is akin to that of the "flowing philosophers." The Absolute is at first pure and immaterial thought; secondly, it is Differentiation or Diremption in space and time, or what we call Nature. From this self-estrangement the Absolute returns to Itself, by destroying the differentiation. It finally becomes actual, self-knowing thought, or Mind.

This is a somewhat clumsy way of speaking of "unfoldings and infoldings of the Divine," of the great "Breath," of "creation and destruction," of worlds "kindled and destroyed," etc. In this system the Deity is not an original and self-existent reality, but a simple process or movement whose essence consists in ever unfolding itself, and in never being completely unfolded. Upon unfolding should follow infolding. The Deity has in this system no other realization than that which is attained in the progress of human consciousness. The Deity is the pulsation, the movement of that which is, a perpetual process, an eternal thinking, which is equally without beginning or end.

The threefold movement spoken of above is discernible in the human mind. The process of knowing is as follows: Consciousness is at first so conditioned that it is one with the object, viz., everything is pure sensation, bare feeling, with no intellectual distinctions. In the second movement, sensation becomes perception, and our *feeling* is referred to some external object. This is Understanding, or separation of subject and object, differentiation, diremption. In the third process, our consciousness again returns into the state of complete union with the object plus the results attained. This threefold movement is also discernible in Nature, etc.

One of the two fundamentals of Hegel's system, and that which concerns us here, is the identity of Being and Thought. The Divine Process is identical with the process of Thought. The laws of Logic are the laws of the Universe. The dialectic movement is the method by which all things come into being and subsist. The Divine Consciousness is absolutely one and identical with the advancing consciousness of mankind. Hegel's system is the crown of those of Schelling, Fichte, and

Kant. It is the extreme limit of Idealism, and is called Absolute Idealism.

The "Hegelian process" is an advance upon that of Heraclitus in so far as it transfers our thinking from a cosmological to a psychological basis. It is nearer home. We can better control such thinking. But Hegel's philosophy has been looked upon as being as mechanical as that of Heraclitus, and therefore only useful as an external verification of the laws of that life which we feel stirs in us and lives and has its being by means of our conscious co-operation. Others have regarded it in the light of mysticism, and instead of looking upon Hegel's "perpetual process" with scholastic eyes, have *felt* in their own hearts that the divine incarnation was ever renewing itself in men; their understanding was quickened to perceive and know that the Deity assumes material form in order to be clearly recognized in the actual world. God to them is not an abstraction, but Life. God is the life of the universe and of the soul. It is the object of the soul to realize this and consciously cooperate in the process of Incarnation. Those to whom such a revelation has come see in Christmas, Easter, and Ascension, not ecclesiastical forms, but types of their own lives: Unfoldings and Infoldings, a constant Becoming; and their daily strivings aim at a perfect realization of the Divine Life.

That which Heraclitus and Hegel have said abstractly has its parallel in Nature in that fable in which the Sun is worshipped under the name of Christ. Says Dupuis, in his famous book, "The Origin of all Religious Worship,"* page 232:

"The Sun is neither born nor dies in reality (as was taught in the old mythologies). He is always as luminous as he is majestic; but in the relation which the days, engendered by him, have with the nights, there is in this world a progressive gradation of increase and decrease, which has originated some very ingenious fictions amongst the ancient theologians. They have compared this generation, this periodical increase and decrease of the day, to that of man, who, after having been born, grown up, and reached manhood, degenerates and decreases, until he has finally arrived at the term of the career allotted to him by Nature to travel over. The God of the Day.

* The one-vol. edition published in New Orleans, 1872.

personified in the sacred allegories, had therefore to submit to the fate of man; he had his cradle and his tomb, under the names either of Hercules or of Bacchus, of Osiris or of Christ. He was a child at the winter solstice, at the moment when the days begin to grow. Under the image of a child he was shown the people in the ancient temples, that he might receive their homage."

This astronomico-mythological interpretation of the ancients is wonderfully rich and wise. It is a true reflection of the cycles in which our life moves, smaller ones inside larger ones, both symbolizing the method of our regenerative growth.

* * * * * * * * *

The process of Becoming, or the Advent of the soul's real life, begins differently in the different organizations. Adversity or winter cold often checks external features of life, thus throwing the soul upon itself. Observe Nature's Miracle-Play, and you will see that the new year opens appropriately in the depth of winter, since the commencement of all things, both in the natural and the moral world, takes place in secrecy, seeming darkness, and adversity. All along, during Advent, Nature is preparing for the great feast, the Nativity—of next year's crop. Long before we exchange the greetings of the season, thousands of buds are coming forth in anticipation of the coming warmer season. The Miracle-Play is proceeding with quiet energy in many a root and little bulb. Everywhere the botanical eye discovers "new Beginnings." The devout heart feels that peace will come out of discord and adversity, life out of death. Cold nights may chill the sap; a cruel "No" or "I forbid" may discourage the heart. The very fact that "Something is going on" proves that Advent is come, and that Christmas will come, too, and with it the birth of the New Man.

Another sign of the Becoming, another proof of Advent, is a peculiar melancholy which often takes possession of the heart, not allowing any rest and forbidding any satisfaction to be found in terrestrial things. It is the new life, already stirring. Sometimes it calls for "more light," "more light;" sometimes it is a desire for a reconciliation with "an unknown

something," or a direct plea for forgiveness of sin. Very often the Advent of Christmas shows itself in the heart as a deep and insatiable longing for Love, frequently associated with a terrible lonesomeness and despair. These are some of the most remarkable signs upon the rise of new life. Where none of them are found, there the hour is not yet come. The autobiographies of St. Augustine and J. J. Rousseau are good studies. Hamann, the *Magus*, has also vividly described the Advent of the Soul's new life, and so have most of the Mystics.

Almost all the Mystics describe the season immediately before Christmas as "the dark night," "Vastation," "the mystical night," "fear and trembling," "desolation," "utter withdrawal of God," etc., clearly enough indicating the climax of darkness before Advent.*

In fear and trembling, and in sacrifice (viz., shedding of blood), the Lord, the Soul, is born. Never was a child born without the shedding of blood. Never is soul born without the sacrifice of "the world, the flesh, and the devil." We cannot attain to a strong character without purity; nor can we work out a harmonious character without possessing these two qualities—strength and purity; nor can there be harmony except where there is manifoldness (copiousness). These four—Strength and Purity, Harmony and Copiousness—are the forms of a perfect character, and a perfect character is only another term for a matured soul. This perfectness cannot be attained except through death. The seed must die, that the new plant may grow. The soul must give its life, that it may have Life. On Easter morning the soul rises out of the grave. Easter is the symbol of Resurrection of the Sun, the Lord, and the Soul. From the time of Easter, the sun is in full control of the season; the killing night-frosts are scarce; the days are long and warm, and spring is in full sway.

Christmas and Easter feasts are found with all mature nations and recognized by all spiritual religions. Nature has marked these two epochs in life so strongly that the human

* See also the origin of Christmas and Easter in "New Light from the Great Pyramid," by Albert Ross Parsons, pp. 222 to 227.

instinct everywhere has craved for their expression, and fixed them in personal, ecclesiastical, social, and national life. Important as Christmas and Easter are to the soul, they are nevertheless not enough. The soul must not only be born and rise triumphantly out of the grave: it must ascend to heaven, to union with God.

If we celebrate Easter, we must also observe the feast of ascension, for the ascension of Jesus, the soul, is the finishing of the resurrection—the proof of it. The soul must rise, not only to Freedom, or Self-possession, but must ascend to union with God.

He who can discover in Nature the meaning of the Lord's resurrection will also see the idea of the ascension. The two depend upon each other. Nature abounds in types of resurrection. After every resurrection she also teaches a lesson in ascension. The sun is not only resurrected from the grave every morning, as the ancients thought, but he ascends high in the heavens in majesty and full control of the day. Is that not the perfection of character? Is not the ascension thus a pathfinder to union with God? All the Solar Heroes, the Christ included, ascended to heaven or consummated their resurrection.

The Easter event, the resurrection of the Christ, for inner reasons, could not have been a public act; it could only be witnessed after having been accomplished, and it was thus witnessed by women—typical of the affectionate element, to which the Saviour had addressed himself. The ascension took place in the presence of many, and was also seen by men, the intellectual and volitional element. The ascension thus becomes a type of the kingly office of the soul. He that is in union with God, or sits at God's right hand, is a king. The kingly office is administered largely through will and understanding.

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Readers of this essay may agree with Heraclitus, Hegel, and the exposition of the mythological symbols corresponding to the Sun's daily and yearly course; but they may fail to see the direct application of the teachings to themselves, because they

do not see the identity of soul with Deity. For their benefit, let me give an exposition of the Vedanta psychology:

"My Âtman, or soul, cannot be a part of Brahman, because Brahman is without parts, being conditioned neither by time, nor space, nor causes. Neither can my Âtman be a different thing from Brahman, for Brahman is everything which we may experience by "returning from this variegated world to the deep recesses of our own self." As Brahman is unchangeable, our Âtman cannot be a metamorphosis of Brahman. My individual soul, Jîva-Âtman, must consequently be the Paramâtman fully and totally himself."

Thus far Çankara, the greatest commentator on the Vedanta, is in full accord with Plotinus and Schopenhauer. He goes further, however. If really, he says, our soul is Brahman himself, then all the attributes of Brahman are ours, *viz.*, all-pervasiveness, almightiness, eternity, etc. And that is true. All the godly qualities are hidden in us, as Çankara says, like fire in the wood. After our final deliverance they will appear.

The practical bearings of this teaching are very important. The divine fire is covered by Upâdhis, or the external man. The external man is a result of ignorance, sin, and misery—why, we know not. For the present it is enough to know that it must be our duty to rise out of these depressing forces and allow the divine life full sway. And we can do it. A crystal is not infected by the color painted over it.

We must have Christmases, Easters, and Ascensions. "Our ability is from God, who also gave us ability to be ministers of a new covenant."

"BEING" AS DEFINED BY SUFISM.

BY PROFESSOR C. H. A. BJERREGAARD.

WHAT is our purpose in studying Nature? Shall we do it, as do many scientists, merely to collect rare and beautiful objects, that we may determine their place in our system and label them correctly? Powers of observation are good and their training is desirable, no doubt, but Nature's purpose is larger than that. "We ought to be learning the grand and solemn lessons that a Divine Mind is showing its wisdom in every leaf and pebble, and that a Divine Heart is expressing its love in every rain-drop and in every flower."

Putting anthropomorphic ideas aside, we may use Mind and Heart as terms for Being, and say we feel a Presence—

> "Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the *Mind of Man;*"

a Presence which "rolls through all things" and makes "the whole world feel akin;" a Presence which, though incomprehensible, nevertheless "stares thee—in rock, bush, river—in the face;" a Presence which circulates "from link to link," and which is the "Soul of all the Worlds;" a Presence which is not vouchsafed to the poet alone, but to all who are full of that "deep love of Nature" which filled Agassiz; a Presence which fills us "with the joy of elevated thoughts," and so impresses us "with quietness and beauty," "that all which we behold is full of blessings," and indeed revealing a Mind and a Heart —the Being Supreme.

In these words Wordsworth has expressed himself exactly like a Sufi poet, and has shown us a sweet and romantic way to Being. Such a Path can only elevate and ennoble man. A

Persian proverb says apropos: "He needs no other rosary whose thread of life is strung with beads of Love and Thought." Love and thought, *i.e.*, heart and mind, will reach Being long before the dull intellect has begun to consider the question. Love and thought know that "the heavens declare the glory of God," that "day uttereth Speech unto day," and that "the night showeth Knowledge unto night." Heart and mind shall see that the "table of His bounty is spread far and near." With the mystics, they shall be "immersed in the ocean of vision" and behold "the form of His beauty."

These quotations are drawn from poets and prophets of Moslem and the Law, but they are Sufi in character. We might as well have found them in the *Gulshan I Raz*, or in the *Mesnevi*, or written by Attar. In one word they embody this sentence of the Desatir: [The world is] "like a radiation, which is not and cannot be separated from the sun of the substance of the almighty God." The same thought is also given in this Sufi anecdote:

> Nánác, the Persian, lay on the ground, absorbed in devotion, with his feet toward Mecca. A Moslem priest, seeing him, cried: "Base infidel! how dar'st thou turn thy feet toward the house of Allah?" Nánác answered: "And thou—turn them if thou canst toward any spot where the awful house of God is *not*."

The Sufi preacher tells us this story to prove that Nánác was the true worshipper, and he might have added, in perfect accord with his philosophy: "He is a man of high understanding and noble aspirations who recognizes the Divine in the smallest things of the world."

If we study Nature in such a spirit we are Sufis, and our philosophy has become religion. Being is the subject of both philosophy and religion. True philosophy, as John Scotus Erigena said, is true religion; and true religion is true philosophy. From such a point of view, Manu declared that "human intellect could repeat the work of creation." Certain it is that such a philosophy of Being makes us "associates of Heaven."

The Sufi philosophy of Being is also expressed in this par-

able, told by a sage fish to some fishes who wanted to know what water was :

> " O ye who seek to solve the knot !
> Ye live in God, yet know Him not.
> Ye sit upon the river's brink,
> Yet crave in vain a drop to drink.
> Ye dwell beside a countless store,
> Yet perish hungry at the door."

The key to all these Sufi words is this thought—that Nature is instinct with divine life ; that there is an " impress of the Divine Father's face upon the atoms of His creation ;" that Nature is no false similitude, nor crumbling and unstable and covered with the dust of ages, but a fabric firm and orderly, fresh and beautiful, standing to her ancient constitution and fulfilling the intentions of the Being who is the Soul thereof. More than that, Sufism sees in Nature a shadow of the coming regeneration, the perfect condition of things, which the human mind and heart long for. The Sufis are wiser than we. They keep constantly before their eyes the fact that Nature is " nothing " finished, but a constant Becoming (*nascor*, to be born), a Revelation of the self-unfolding and self-manifesting Being. Most Western students of Nature might follow this method ; they would then be, as the Chinese Buddhists say, " like a man who takes a lighted torch into a dark house : the darkness is dissipated, and there is light."

Do not be misled by false notions. Sufism and its view of Being are thoroughly scientific. Every day the doctrine of correlation or transformation of forces is becoming more firmly settled. In that fact lies the promise of the ultimate universal establishment of the belief that there is but one primal, original force of which every other is but a modification. Or, to put it in the language of Boscovich's hypothesis, matter has no extension, being reduced to mathematical points serving as centres of forces.

Says Graham, in the " Transactions of the Bombay Literary Society " (Vol. I.) : " Any person, or a person of any relig-

ion or sect, may be a Sufi. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of worship, ceremonies, etc., laid down by any religion." Abu-Said-Abul-Chair, the reputed founder of Sufism, said, when asked what it was: "What you have in the head, give it up; what you have in the hand, throw it away; whatever may meet you, depart not from it." Dshunid, a Sufi Shaik, defined its aim to be: "To liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to repress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practise that which is good."

Sufism, then, is a philosophy and a religion of the heart. The Sufis call themselves "men of the heart," "men who look behind the veil," "interior men." They are God-intoxicated.

Speaking with the voice of the poet, Jallalladdin er Rumi, Nature (or Being) declares:

> "I am what is and is not. I am the Soul in All.
> I am the chain of living things, the ring that binds the worlds;
> Creation's ladder and the foot that mounts it but to fall.
> I am the brick, the mortar, the builder and his plan,
> The groundwork and the roof-tree, the building and its fall.
> I am the sickness and the leech, the bane and the antidote;
> I am the bitter and the sweet, the honey and the gall."

This is but poetic language for saying that Being is a unit —that but one force exists. Can we not readily read Conservation of Energy in these words?—

> "I am the whispering of the leaves, the booming of the wave;
> I am the morning's joyous gleam, the evening's darksome pall;
> I am the tongue and all it tells; Silence, I am, and thought;
> I am the sparkle in the flint, the gold-gleam in the ore,
> Breath in the flute, the soul in man; the preciousness in all."

What do these words mean? They describe to us the transformation in time and space of Being. Being in the garb

of Nature is continually "dying," as we call it, only to live again. Between these two, Death and Life, Being assumes innumerable different forms, remaining, however, essentially the same. Death is to Nature a condition of existence as much as Life is. Either of them, and all that lies between them, are only transformations of one and the same power. Behind these transformations Nature hides her secrets of growth, preparatory for other and higher degrees of existence. When she has completed one round of life, she leaps to another; but in all her transmutations "she seeks herself, she conserves her own energy," which proves that her essence is Being.

Thoughts like these lay hidden in the verses of the Sufi poet above quoted. He threw his whole personality into his study, his philosophy, his religion; hence his vision. We must, according to him, become one with Nature if we will penetrate to Being. We must be strong, for Nature accepts no half-hearted lover. But only the pure are strong.

Every Sufi is a lover, the Deity is the Beloved, and everything in the world is a type of the beauty and power of the Beloved. Jallal said: "They [the Sufis] are full of desire, but not of carnal affection; they circulate the cup, but no material goblet. All things are spiritual, all is mystery within mystery." Jami exclaims, addressing the Deity:

> "Sometimes the wine, sometimes the cup, we call Thee!
> Sometimes the lure, sometimes the net, we call Thee!
> Except Thy Name, there is not a letter on the tablet of the universe:
> Say, by what name shall we call Thee?"

Nizami explains the Sufi mystical language in the same way, and in Hafiz it "runs riot." The relationship between the soul and the Deity is by him interpreted in the most sensual language. Hafiz may find an excuse in the words of the *Mesnevi*, which book has been called the Koran of Sufism, and which declares: "They who see God are ever rapt in ecstasy;" still, the more sober Sufis express themselves like Attar, thus:

> "Soul of the soul! Neither thought nor reason comprehend Thy essence, and no one knows Thy attributes. Souls have no idea of Thy Being. The

prophets themselves sink into dust before Thee. Although intellect exists by Thee, has it ever found the path of Thy existence? *Thou art the interior and the exterior of the soul.*"

Hafiz had a parallel in the famous widow Rabia, who is reported as having said: "An interior wound consumes my heart; it can only be cured by communion with a friend—Being. I shall remain sick till the day of judgment, when I shall reach my end." She refused a marriage proposal by the following: "My being has for a long time been in marital communion. I therefore say that my ego is long ago lost to itself and arisen in Him—Being. I am entirely in Him. I am He. He who would ask me for a bride must not ask me, but Him."

This statement has two interesting points. The first is that about communion with Being. The Sufi Being is so personal and ever near the devotee that communion takes place. Not only does the believer rise to Being, but Being descends and "warms the human heart." Even if we leave out the sensuous imagery, enough remains to show that the Sufi Being is not a blind force, but the living Personal. The other point is Rabia's declaration: "I am He." The secret of this is that Rabia has done away with the controlling power of the phenomenal self. When a Sufi "takes the eternal side," then "the other" (or Not-Being) is annihilated, and nothing is left but Being. Hence he can say, with Munsoor Halaj: "I am the Truth."

That the Being of Sufism is personal may appear from the words of Rabia, reported by Feri'd Eddin Attar: "Deep longing after God has taken possession of me! I yearn for God. True, Thou art both earth and stone, but I yearn to behold Thee —Thyself." Once Rabia was questioned concerning the cause of an illness, and she replied: "I allowed myself to think of the delights of paradise, therefore my Lord has punished me." The words of the lamented Professor E. H. Palmer are apropos here:

"Steering a mid-course between the pantheism of India on one hand, and the deism of the Koran on the other, the Sufi's cult is the religion of beauty, where heavenly perfection is considered under the imperfect type of earthly

loveliness. Their principal writers are the lyric poets, whose aim is to elevate mankind to the contemplation of spiritual things, through the medium of their most impressionable feelings."

Benevolence is a term synonymous to the Divine, and to perfect Truth, and to perfect Beauty. These three terms are the best expressions we have of the Divine, they say. That only is true love which we give to "Him who is True Love." All other love is illusory. Nature mirrors Being, or the Beloved One, who from Eternity to Eternity is occupied in bestowing happiness. He is ever giving happiness, but men can receive it only when they perform their part of the "primal covenant."

Nothing is pure and has absolute existence excepting *Mind*, or *Spirit*. Even in "this our forlorn state," and in our estrangement from the Beloved, we retain the idea of heavenly beauty and a recollection of our "primal vows." Sweet music, fragrant flowers, and ecstatic states refresh our memory and touch our affections and stimulate us to long for the "Absent One."

The Derwishes, or Sufi monks, say: "We do not desire Heaven, nor do we fear Hell—they are no more than allegories." The Sufis as a rule deny Evil, saying: "Good is all that proceedeth from God":

> "The Writer of our destiny is a fair Writer.
> Never wrote He that which was bad."

The Sufis teach that Being includes all *actual* being, good and evil, and is the First Cause, Ground, and Source of all phenomena. But though Being is the source of all phenomena, these are Not-Being—only a mirror of Being, deriving all the existence they have from Being. They believe that man differs infinitely in degree, but not in kind, from the Divine Spirit, and that he is a particle of the Supreme Being and will finally be absorbed in It. Man is also a Microcosm, or an epitome of this universe; he is its soul. Other creatures reflect some of the attributes of Being, but man reflects all. By introspection

we can see this to be true. But man is also in Not-Being, or the phenomenal. This fact of man being also in the phenomenal is the cause of his needing regeneration. Regeneration is effected by means of meditation and asceticism.

In Sufism are four stages, which must be passed before man's corporeal veil can be removed and his emancipated soul be mixed with the glorious essence, Being, whence it has been separated but not divided. The detail of the Sufi teachings on this subject do not belong here, and must be passed by.

Sufism has of course not escaped the charge of being called Pantheism. One thing, however, is certain: it is not the Pantheism which, in the words of Bossuet, "makes everything God except God himself." The Sufis simply see the irresistible, divine impulse everywhere; they perceive the "Subtile Being" immanent and ever working in Its creatures, and they revere the "fulness of life," the sum of all existence.

Being in Sufism is not a blind cause, but the Lord, who says: "Do not I fill heaven and earth?" The fear of that Lord is their wisdom. Their Scriptures recognize the idea of LIFE as actuating all things. Their view is therefore an En-pantheism, a God Immanence. They have spiritualized the Allah of the Koran; spiritualized Him as Being, the One, Necessity, the Only Reality, Truth, etc.

Sufism is really Mohammedan Theosophy. Its chief centre is Persia, but many Sufis are found in Egypt. It is difficult to state definitely who was the founder of Sufism. Like Neo-Platonism and most forms of Mysticism, its principles are inherent in man. Derwishes are Sufi initiates and prophets. The word Sufi is derived from the Arabic word *súf*, wool, in allusion to the dress adopted by the Derwishes.

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THE RELIGIOUS TRAINING OF CHILDREN.

OUR HUMAN WORLD.

BY ABBY MORTON DIAZ.

(*Fourth Article.*)

A BUILDER builds in accordance with the plan of the architect. *We* are world-builders, building this human world. The plan of the Divine Architect is revealed to us in the methods of the visible universe. "The invisible things are understood by the things that are made." This understanding is of the utmost importance in our religious training. For are not the children of this generation to be the builders of this human world? And must they not build by the Divine plan? Such training becomes imperative, when we consider that, whatever the requirements of special beliefs—Hebrew, Christian, Mohammedan, Hindoo, Persian, or Egyptian—as all believers are natives of the universe, none can free themselves from the laws of the universe.

It will now be shown that to work strictly by these laws would develop the whole nature of the human being, including the spiritual, which, as supreme over the lower, is the true basis of all child-training.

The most obvious law of the universe is that of Life. From the most infinitesimal atom to the highest human intelligence there is no vacuum—Life, Life everywhere! And what is it to *live?* The answer has weighty issues. To live is *individually to fulfil the purposes of existence.* How shall these be known? By observation. Lead the child to observe that a vine is created to creep and cling; an apple-tree to grow into its proper shape, put forth leaves, bloom, and bear fruit; a bird to fly and to sing. Observing human beings, we see that they are created to

think, to know, to reason, to understand, to love, to will. Their possibilities are in the way of character, genius, talent, artistic expression, constructive skill. They are heart, mind, and soul possibilities, added to or working through the physical. Life, for human beings, means these possibilities made actual.

Illustrating by the birds, let the child perceive that, were a net thrown over a flock of them, they might step around and pick up crumbs and worms, but would not *live*, as birds. Illustrating by the tree, show that if the growth be unshapely, or its leaves and bloom scanty, or its fruit imperfect, it does not fully *live*, because the pattern, or plan, divinely inscribed in its heart is not fully shown forth. Consider the lilies, how they grow. The lily has its pattern, and the materials are given it. Its *life* is to work up these materials into a full expression of the pattern. Just so far as any of the pattern is dropped, there is life-failure. It would follow quite naturally to say the same of human beings, and thus put the child under the same obligation—to make actual his highest possibilities in the way of character, of conduct, and of useful service.

This gives him an exalted standard, but according to the Law of Life no lower can be presented; nor need he be at loss concerning its obligations, for these will be indicated by the *Inner Voice* already recognized by him as guide and authority. How could we do better by the child, either for himself or as a future builder of our human world, than cause him to live and work by the Divine Laws as these are revealed both within and without?

As a help in bringing him under conscious obligation to live fully and entirely the law of his being, ask: What if the culturist were satisfied with stunted growths, scanty bloom, or imperfect fruit? What if an artist were content to produce low-grade pictures, perhaps even debasing ones, when his divinely given powers would enable him to make his art an uplifting influence, as well as a joy and a blessing? What if a divinely gifted singer should introduce false notes, or be satisfied with anything less than perfect accord? Or if a farm laborer

were purposely and contentedly to sow partly unfruitful seeds? Or if a builder should use defective materials?

Children take in from illustrations more than from maxims and counsel; and simple lessons of this kind can be extended in all directions, for *to the religion of doing our best* there is neither high nor low, great nor small, any more than for the sunlight which touches impartially the mountain-sides and the least little sand-grains in the lowlands. So of emotional religion. It can stir equally the hearts of the exalted and the lowly. This to be preached, prayed, and sung? Yes, surely, if with the understanding; for thus it works for heavenliness. But unless by these acts it shall be made to touch and glorify every thought, word, and deed, then are the preaching, praying, and singing in vain.

Brought into daily life, the obligation of doing his best would be shown by the child in his way of learning his lessons and of writing his compositions, in his intercourse with schoolmates, and in his conduct in the home. Guided by the Inner Voice—the Voice of God—he could never manifest untruth, nor hatred, nor greed, nor dishonor, nor unkindness. Inspired with the idea of excellence, he would be eager for the development of his highest powers.

But mark here—not for himself alone. Life is service. Our orchard illustration must show him that, while the apple-tree's religion is to work out the Divine plan by making itself a perfect apple-tree, yet by this full development it is made to serve the common good. It becomes a pleasing feature in the landscape; it shelters from the heat; it provides a nesting-place for the birds; it clothes itself with verdure grateful to the eye; it affords us the beauty of its bloom and the enjoyment of its fruit; the leaves fall and enrich the earth, and even its wood is made to serve. Becoming more and more familiar with the Divine Omnipresence as manifested in the lower world, he would see that all things were giving forth of their best; that the rule is to take in and give out. Think of the practical benefit to this world of ours, were every child to grow up with the conviction that Life means the fullest possible development

of our own powers for good and for use, and to make this development helpful to any who may need such service!

This obligation of living out the divinity within was declared nearly two thousand years ago, by a pagan slave, Epictetus:

"You carry about a God with you, poor wretch, and know nothing of it. . . . It is within yourself that you carry him, and you do not observe that you profane him with impure thoughts and unclean actions. . . . When God himself is within you, are you not ashamed to think and act thus? . . . Why, then, are we afraid when we send a young man into active life? . . . Knows he not the God within him? Knows he not in what company he goes?

"If you were a statue of Phidias . . . you would remember both yourself and the artist, . . . would endeavor to be in no way unworthy of him who formed you, nor of yourself. And are you now careless . . . when you are the workmanship of Zeus himself? And yet what work of any artist has conveyed into its structure those very faculties which are shown in shaping it? . . . The Minerva of Phidias, when its hand is once extended, remains in that attitude forever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being then the work of such an artist, will you dishonor him? . . . He has delivered yourself to your care and says . . . preserve this person for me. And will you not?"

Epictetus enforces also the idea of this paper—that individual existence is fully accomplished only when "each fulfils the whole purpose of its creation."

Here, again, teach by object-lessons. Show that use strengthens, and disuse weakens. Fishes in dark caves lose the faculty of sight. A blacksmith's arm strengthens by use. So of the muscular powers of the trained rower, dancer, runner, and the professional athlete. So of our powers of mind, heart, soul, spirit. These, too, will enlarge and strengthen by use. They are just as natural to us as the so-called bodily powers, and, by familiarity gained from practice, we should use them as naturally as we move hand or foot.

We come now to a matter of paramount concern. Our song-bird and other illustrations of death, previously mentioned, are supposed to have shown the child that all manifested life

becomes such by virtue of the One Omnipresent Life-Source at the back. We must now explain that the lower creations seem thus to exist without knowing that they do so; but for human beings, having the power of thought, also of choice, something more is required, namely, *recognition.* The Divine Indwelling must be recognized as our life, help, strength, intelligence.

In this connection we can bring in many Bible sayings, valuable because the utterances of human beings as they became conscious of this inward sustaining. "Valuable" is too tame a word. They are of unspeakable worth in giving us a recognition of our Divine Sufficiency. Suppose a company of people far from any known supplies, surrounded with dangers, weakening for lack of nourishment, knowing not which way to turn, dejected, all hope lost, trembling with fear—suppose they hear voices calling thus: "Help and defence and guidance are close about you; also stores of everything needful for sustenance. There is nothing to fear. All is free, if you will apply for it! We know!" How quickly would their lamentations be changed to shouts of joy! Those utterances would have been to them of priceless value for this reason: they gave knowledge of the resources so much needed.

Now, in the whole universe, as known to us, the spiritual experiences of human beings are our only warrant for a belief in the unseen Supply and a dependence thereon. In all the known universe Man is in closest touch with the Divine. Mankind was before books, and every uplifting and sustaining book-utterance was first a human experience.

The *voices calling* in the Psalms give their testimony under every possible simile. The Ruling Power within, or Lord, is declared a very present help, a refuge, a shelter from heat, a fountain of life, a house of defence, a treasure, a rock, a guide, light, deliverance, shield, strength, salvation, health. "The Lord is the strength of my life. Of whom shall I be afraid?" "Power belongeth unto God." "Which holdeth my soul in life." The joy and exhilaration of this inward sustaining break forth into song. "I will sing! Awake up, my Glory! Awake, psaltery and harp! Make a joyful noise! Clap your

hands, all ye people! Sing, all the earth!" And to think that the Source of all this support and exhilaration is not away off at a distance, but is within ourselves, as spiritual beings, existing from and of Infinite Spirit whose kingdom, or reign, is within! God is our sufficiency. "Know ye not that ye are the temples of the *living* God?"

Somewhere, at some time, the support and inspiration of the Inner Life have been thus felt and declared by human beings. What was possible for them is possible for us. But besides recognition there is one other condition. First, recognition; next, *claiming*. "Seek." "Knock." "Believe." Appropriate.

These sayings and the preceding ones have been repeated so many times they seem like platitudes. Why? Because they have been so understood. They are not supposed to mean what they declare. Indeed, the prevailing understanding is just the other way. To assert that they do mean what they say is to incur derision. People in general, even the most devoutly religious, speak of strength as being their own; as if they held in their own right just a limited amount and must be sparing of it; or as if they were their own sufficiency. These inadequate conceptions are largely owing to the *infidelity* of religious teachers. After reading to us these precious experiences of human beings just like ourselves; telling us that we have an infinite sufficiency to draw from; that Omnipotent Life manifests directly through ourselves; that we are builded together for a habitation of God; that God works in us to *will*, and also to *do;* that we are of Divine parentage, hence inheritors therefrom—then we are told that we are weak and vile! Is not this a libel on the Divine Indwelling? If by direct inheritance we have Divine qualities, why all this talk of poor, weak, vile human nature? We do not know what human nature really is. It has never yet been freed from the restrictions upon it which have come from trying to build the human world on principles directly opposed to those of the Divine Plan. Suppose a gardener were to have growing an unknown plant, and that the conditions of soil, warmth, and moisture were unfavorable.

When this plant should arrive at maturity of bloom and fruitage, would he have just ideas of its nature and qualities? The conditions for developing the highest human possibilities have never been favorable.

It is not right to give children a belief in human weakness. *Such belief is weakening.* When the good kind of people yield to temptation their wrong-doing is excused on the ground of the weakness of human nature. This makes a comfortable bed for sinners, but we should not keep such a bed nicely made up for them. They have no right to it. Making them comfortable endangers the community and harms themselves.

Whatever standard we hold up draws all men unto it. Then hold not up weakness as a standard. How dare we do this in face of the assertion that Omnipotence is working in all, and through all? For if we do have human weakness we have also Divine strength, and will any dare say that human weakness rules over Divine strength?

In ancient writings there is frequent mention of a "Lost Word" which would work miraculously for health and for power over material conditions. This Word may never be found, but we have a word which, if applied to many of the scriptural assertions, would work wonders. The word is *therefore.* Our sufficiency is of God; *therefore* we have supply for all needs. The Lord is my strength; *therefore* I have strength for every duty. We are the habitation of God; *therefore* no plague can come nigh.

We do not begin to comprehend the mighty import of this word. Bring to mind all the declarations of the Divine Indwelling and working, and of ourselves as living from this infinitude; add to each a *therefore*, and think what it would imply for us of health, strength, goodness, wisdom, and freedom from fleshly limitations!

As the child advances in years, all the time becoming more and more familiar with the Inner Life, it will be more and more easy for him to "trust at all time" that he can draw inwardly for power to resist temptation, and for the performance of all duties; and he could really much better understand this drawing from

within, than from a Being throned afar and working down upon him in some mysterious way. He can be shown that entering into our closet, as enjoined by the Great Teacher, means just this turning inward to our spiritual nature, where we are closest with the Divine. Are we not told to turn to the Lord and live? and that to know God aright is life eternal? What pity that such knowledge has been so hedged about with mystery! The highest is ever the simplest. Sunshine is the Life Eternal of the earth, yet all the little mosslings understand sunshine.

We have scarcely begun to be conscious of our full powers. Our recognition of them should increase day by day, and with recognition would come use, and with practice a readier use. Thus doing our best is not doing our level best, but our progressive best. Truly it doth not appear what we shall be when all people give up their infidelity and renounce their "weakness," and turn within from the material to the spiritual. By proper training all children can be made to grow up with their highest fully developed, and become consciously filled with the fulness of God, and shed abroad this fulness as they live their daily lives. Then indeed shall be seen a human world built according to the Principles of the Divine Architect.

One of these, the Law of Life, has been herein briefly presented. We will next consider this Law as working through the two other grand laws of the Universe—Individuality and Oneness; and will show that our present world-building is by no means in accordance with these Laws. It is important that all child trainers perceive the requirements of the Divine Plan.

THE HIGHER CIVILIZATION *VS.* FLESH DIET.

BY R. G. ABBOTT.

A CONSCIENTIOUS investigation into the effects of diet upon the imagination and the physique will reveal many hitherto unfamiliar or unacknowledged facts which may be provocative of thought. Does the higher civilization justify man in the slaughter of sentient animals for food? or is this survival of cannibalism an hereditary habit even now on the wane; a habit which must vanish ere man's psychical nature can emerge from its present rudimentary condition into the full glory of its spiritual possibilities?

To those whose *beau ideal* is the man of blood and carnage, and whose loftiest aspiration lies along the lines of gladiatorial prowess, there is little to be said. If Achilles was fed upon the hearts of lions to give him savage courage in battle, it is still possible to his nineteenth-century idolaters to imitate his example. But to those who have other ambitions than fighting, who desire to live in the fore-brain rather than the back-brain, the following suggestions are addressed:

Beginning with primitive man in North Africa, we find that he led a nomadic existence, feeding upon the products of the chase and his flocks and herds. He was unstable and half-civilized. After conquering the Nile valley he tilled the ground, and drew his sustenance from millet, dates, and vegetables; and upon the latter diet Egypt attained her highest civilization—a precedent which may be traced in the history of other peoples.

The lion is spasmodic and nervous in his savage strength. The ox and horse work serenely and steadily without the exhaustion that requires heavy sleep for recuperation. The labor of the world has always been done by those nourished on cere-

als, fruits, and vegetables. In the animal world the herbivora are more gentle and less treacherous than the carnivora. The Indian, on his diet of half-raw flesh, was equal to a ferocious dash upon his enemies or his game, but had no capacity for calm industrial pursuits and very little intellect. His cruel, revengeful traits were largely the result of his continual chase and murder of animals and of his enemies, and were perfectly in keeping with his gory diet. This diet also made him a ready prey to alcoholic inebriety. There is an unfailing sympathy between the butcher-shop and the liquor-shop. Seamen and others living upon salted meats are especially prone to alcoholic thirst. The coarse and heavy joint craves a thorough washing down with ale or other more inebriating and fiery beverage, and the taste for and enjoyment of pure fresh water is to a great degree lost. Meat-eaters are noticeably attacked with a sinking at the pit of the stomach, a "goneness" if meals are not promptly served, and have a strong tendency to eat and drink between times from which those who live upon cereals are free.

Scientific experiment has at last proved that alcoholic stimulants are totally unnecessary even in the coldest latitudes, and that, moreover, greater endurance is possible without them. The same fact applies to meat-eating in the regions of the North; and it is fallacious to suppose that life cannot be well and comfortably sustained on vegetable fats, sugars, and starches, without resorting to whale-oil tea or polar-bear steaks. The brutalizing effect of an exclusively animal diet is almost as great as a too free indulgence in alcohol. Each obscures the moral perceptions and is a hindrance to mental progress, to spiritual development, and to a sympathetic comprehension of the nature and rights of our inarticulate brethren in feathers and fur.

Many of the loftiest characters in history have been singularly delicate and refined eaters. Sir Isaac Newton is instanced as an example of an English intellectual giant who was a vegetarian in practice. An investigation into the private habits of the men and women of all nations who have excelled

in both intellectual and psychical pursuits and endowments will reveal an astonishing number who have refused the heavy meats and drinks popularly supposed to be the daily nourishment of all their countrymen, and who have partaken instead of food that was almost as simple and abstemious as that of the ancient prophet, Daniel.

It is said that about the period of the reign of Henry VIII. the regular breakfast of the queen's maid of honor was a gallon of ale and a chine of beef. To-day a maid of honor with such an appetite would be ostracized from almost any court in Europe. The days of the unæsthetic barbecue are over, with the presentation at table of huge wild boars and other animal carcasses in their natural hair or feathers. To-day those nauseating spectacles do not appear upon the tables of refined persons. Instead, there are dainty ices, patisserie, mounds of luscious fruits, salads, and other articles, arranged with reference to a color theme. A yearly advance in æsthetic dining may be noted by a careful observer. While flesh-food unhappily still plays a very important rôle in the regimen of the world, it is more daintily served, being often disguised or combined with vegetables, so that one may not be reminded that he is eating a slain animal. Also, the preponderance of fruits, vegetables, cereals, sweets, and ices increases continually; and thus the time may speedily arrive when the cannibalistic item of flesh will disappear from the *menu* without remonstrance from any *fin de siècle* humanitarian.

For the artificial, sedentary, indoors existence of the present time, flesh-food is positively harmful. It is inflammatory and stimulating, and is the cause of many disorders—especially when in combination with other fats and sweets. Cholera is said to be fatally epidemic among flesh-eaters, rather than among vegetarians. All meats are liable to produce cancerous and tuberculous maladies in their consumers. It is a well-understood matter in stock-yard practice that all carcasses must be judiciously operated upon to remove the traces of lumpy-jaw and other sores, before they are given out for retail distribution. The boasted inspection is a farce that strangely survives

the many harrowing exposures to which its methods have been subjected. The suffering, overcrowding, and thirst to which the animals are liable in transportation, in addition to an affrighted death, render them feverishly unfit for the making of clear and wholesome tissue. A cereal and vegetable diet, on the other hand, is free from inflammatory tendencies. It relieves scrofulous, cancerous, and tuberculous symptoms. It maintains a clear brain, calm blood, and an ability for continuous, steady labor, with a decrease in nervous excitability and strain.

It is unfortunate that the impoverished white flour of commerce has superseded the whole-wheat, corn, or rye flour in the nation's bread. According to Liebig's experiment, a dog will die in forty days on the former, but will remain well and unharmed on the latter. Whole-meal bread contains sixty per cent. more phosphates and salts than meat, and two hundred per cent. more than white bread. It is therefore imperative that a demand be made for a perfect entire-wheat flour which shall be literally the staff of life, and that the broken white reed, which has temporarily usurped its throne, be banished. Then will the nerves, the teeth, and the general integrity of the national body be maintained, and a finer psychical and physical organism be transmitted to the unborn than upon the present diet of gross and sensual meat and impoverished white bread. Satisfactory experiments have been made with banana flour; vegetable fats are replacing lards made from swine; and it may be confidently asserted that the only food limitations of the vegetable kingdom are those imposed by man's present ignorance and his slothful content with the old murderous methods of obtaining nourishment.

A well-known but persistently ignored argument against stock-raising in overcrowded countries is its lack of economy. Supposing two and one-half acres of grazing land will support one man upon mutton for one year: the same amount of land employed in wheat growth will support sixteen men for an equal length of time. One acre of good land may produce 180 pounds of flesh-food, but it will yield 1,800 pounds of wheat.

An English experiment has shown that a penny-worth of whole-meal bread contains more nourishment than a shilling's worth of oysters.

But it may be objected that athletes always train on a meat diet. In reply it is admitted that any regular and restricted regimen is better than the indiscriminate confusion of all kinds of fats, acids, sweets, and made dishes which are too often seen at the tables of the well-to-do classes; but, on the other hand, it is asserted that a judicious training without flesh food produces still better results. A report was recently read of a long walking contest, occurring last year in Germany, where both the first and second prizes were awarded to vegetarians—those trained on meat being more than twenty hours behind them, and some of the latter having succumbed to exhaustion. Japan boasts a champion wrestler who has lived exclusively on rice. Sound and serene muscle and nerve are required for the winning of a prolonged race, and they are more surely forthcoming by a recourse to the vegetable kingdom for nourishment than to the mutilated and putrefying corpses of animals. The lion could never compete with the cow at the plough or at any continued labor, and the tiger would have to become a vegetarian before he would equal the horse as a draught animal.

By putting animals upon an unaccustomed diet their original propensities may be changed or even reversed. Spallanzani brought up an eagle on bread and milk, and fed a dove on raw beef, with curious results. The domestic dog and cat become far more intelligent, civilized, and affectionate by being fed daintily on refined morsels and by eliminating raw meat from their daily allowance of food.

The scathing arraignment of the so-called Christian world by the people of the Orient, at the late Parliament of Religions, was a terrible humiliation to the humanitarians of America. Mr. Dharmapala, of Ceylon, said :

" Your great slaughter-houses are a curse and a shame to civilization. We do not want any such Christianity in Ceylon, Burmah, Japan, or China. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. Buddhist priests did not go

with a Bible in one hand and a rum-bottle in the other, but they went full of compassion and sympathy."

A Brahman said :

"So long as Christians make believe that the eating of animal flesh is a preparatory course to be gone through with before baptism, so long you will have a stumbling-block in the way of the evangelization of India."

One strong argument against flesh-eating and the breeding of animals for the sole purpose of gratifying an unnecessary and ravenous appetite is the maintenance of an enormous corps of butchers and slaughterers to do the bloody work of death. These men are parents, and in addition to the debasing influence of daily murder and blood-letting upon their own characters and those with whom they come in daily contact, there is the pre-natal influence upon the minds of their offspring—an influence for which we who maintain the butcher-shops must not hold ourselves guiltless. The topic is a most sad and painful one for the philanthropist, the religionist, or the student of hereditary taints and transmitted tendencies throughout the generations of the future.

Why delay the approach of the millennium for the gratification of an unnecessary whim of appetite—a survival of a barbaric custom descended to us from remote primitive ancestors? We should be unwilling to nourish our poor bodies at the expense of so much murder of sentient animal comrades, and the degradation of their human butchers, while the gardens of the wide world lie at our feet, from which we may with gentle hands select innumerable and delicious foods from the ripened yield of cereals, fruits, and vegetables—an æsthetic and beautiful offering from the full breast of mother earth.

THE BRAIN'S GLEBE.

BY HUDOR GENONE.

In colonial times, when a settlement was made in some parts of this country, the first thing done was to survey a broad tract of the most fertile and arable land for the use and support of the church and its pastor. In those early days these pastors were by no means useless members of society. They were generally the most enterprising of the colonists, and were men of principle, even if that principle was a contracted one. Although their narrow minds sought liberty only to snap different manacles on thought, yet with them came a little enlargement of freedom; and by their efforts, mostly unconscious though they were, mankind crept onward a trifle nearer to the light.

They were not only leaders, but also teachers; and some did not scorn to eke out their pastors' pittance, following in the intervals of their ministerial vocation certain humble trades, as cordwaining, blacksmithing, and the like. In most instances they fully earned their right to the revenues, such as they were, of the glebe lands.

Now this idea of providing an exclusive and productive glebe for the support of the church did not originate during our colonial period; but, in some form or other, it crops up everywhere along the chronological eras of the ecclesiastical system. It is found in all the formations. Like some other things, wise at first from practical necessity, rooted in the conservatism of usage, this custom continued to prevail long after the occasion demanded.

In time, however, as education became more diffused, and towns grew, and questions of real estate became involved, the people took the matter out of the hands of the clergy, appointed

secular trustees of the glebes, and eventually extinguished the titles of the church therein.

So much for that special kind of glebe. But how many other sorts yet remain, survivals, many of them (like the *os coccyx* of the ape's tail), of an organ once of much utility, but now become valueless?

Glebes of custom yet exist in supposed necessity of tithes, taxes, or voluntary contributions for an ecclesiastical corporation. But some say that, as the world is constituted, incorporation of ecclesiastical bodies and the safeguards and guarantees of law are essential to the preservation and protection of vested rights and to immunity from unseemly contention. Imagine the irony of civilization! Vested rights of a Christian brotherhood; unseemly contention in the church founded by Jesus; a system of bondage in support of the ostensible cause of the liberty wherewith Christ made men free!

But the people of the churches—the very ones who claim to be most godly — say that they are human, that the church must be supported. They try voluntary offerings; these fail. Then they offer bounties—try fairs, sociables, the envelope system, and what not. When these do not suffice, as is commonly the case, they try a conscription; that is, go back to pew-rents. Think of that! In the church whose divine mission it is to preach the word of truth without money or price!

Then there is that glebe which forces itself so constantly upon our attention—the glebe of exemption from taxation. Chaplains in Congress and the army and navy; prayers in all our legislatures; test oaths in our courts; and on some of our depreciated coins, "In God we trust—one dollar." Such are some of our glebes. An energetic and industrious man could make a catalogue almost as long as Groombridge's.

But there is one to which I desire more especially to call attention—the glebe of the brain; to that portion of our faculties colonized long ago by intellect, but set apart and appropriated to the exclusive use, and ever since held most tenaciously for the support, maintenance, and domination, of the theological system. A good map of this colony may be readily procured.

It is a fine, arable region, capable of the highest cultivation, and sure to yield extraordinary returns if tilled in accordance with the most approved modern methods.

The church as an organization, whether Catholic, or Protestant in all the varieties of protest, is to-day, in one way or another, holding stoutly to its claim to this fine portion of our common character: the finest and pleasantest by far—that which is known as the region of the moral sentiments, conscientiousness, veneration, hope, spirituality, benevolence, etc. —demanding as a right, not less arrogantly than she did a thousand years ago, that we all acknowledge her paramount authority, her divine claim to the perpetuation of exclusive privilege, and yield implicitly to her power.

Not only does the church demand exemptions; not only does she impose burdens; but, having absolute control over the best portion of our common heritage, she obstinately refuses to till her broad domain according to scientific processes, and resents with amazing audacity proffers of gratuitous assistance from those who have her best good most at heart. The attitude of theology is the arrogance of a moral despotism as intolerable as any of those regal usurpations which in the past have driven men to revolution. By virtue of inherited exigencies, of the needs of other men in other days, it has become possessed of powers no longer essential or desirable. The divine right of churchcraft must go into limbo with the divine right of kingcraft.

Theology is superstition; all are full of it; none are exempt from it. But religion, the region of the brain's glebe, is, like the others (only a little more fertile), a region of science. As the mathematician knows the relations of quantity, as the chemist knows chemistry, the astronomer the stars, the botanist plants, the zoölogist animals, and the biologist life—in precisely a similar manner may we know the principles and (more or less) the facts in that better and grander and holier domain of religion.

Science is known truth. The scientist must have implicit faith in his principles and the wisdom to assimilate his knowl-

edge. Principles are eternal, but facts are infinite. Religion is the science of the relations of man to the Eternal Principle—to God. Politics, economics, ethics—these are some of its industrial arts. Yet how difficult it is for even the most acute minds to dissever the religious faculty from the emotions; to eliminate the phantom, to exorcise the spectral shapes, which in times past were the sole dependence of the devout, and are even now the main reliance as authority for devotion! It is difficult, as yet almost impossible, to believe that religion may be as truly and exactly scientific as any science.

It is evident that in all domains of physics the inductive method—that which demands facts as a basis, and which finally arrives at an hypothesis more or less plausible—is the only one upon which we may rely with any expectation of an approach to accuracy. How has it been in mental science, in logic in all its forms of statement? Has not the very word "metaphysics" taken on a meaning so debased as to prevent welcome in any hospitable mind?

Is it better with that civil and courteous sort, philosophy? Has the philosopher of any age, even this highly trained modern era, done better than the crude guesser in formulating a theory of things, an hypothesis which shall be not for a day but for all time? Evidently the inductive method of reasoning has failed to give us anything that can be called an hypothesis. From the eocene of thought till now, it has been nothing but guesses. In the region of pure thought the inductive process has been the direst of delusions, its results the most dismal of failures.

Truth ought to come as progeny come—naturally. But monstrous superstitions, nurtured by prejudice and fear, abnormally conceived in the brain's Fallopian tubes, have grown there by a hideous ectopic gestation, to be delivered only by a Cæsarean operation.

In the region of religion we have been all too used to searching for an hypothesis. We have found, as we think, innumerable facts, and philosophy has devoted itself to the endeavor, as foolish as it is futile, to construct out of these, numberless

as number itself, a grand synthesis of science. To reconcile science and religion has heretofore been a failure. Many have tried; none have achieved it. In the popular mind the two stand as wide apart as ever in the history of the world. They stand apart because science is known truth, and religion has never been anything but felt truth. The attempt to translate feeling into terms of tongue has frozen the warm springs of the heart into icy creeds. A creed is the literal translation of the soul's language, that mysterious tongue whose idiom cannot be adequately interpreted. A creed is the condensation of the warmth of feeling on the cool heights of intellect.

The regular figures of geometry have their equations—the circle, ellipse, parabola, hyperbola. The catenary, the trajectory, and others have their algebraic equivalents. But who can formulate an equation for the curve of beauty? Accuracy is better than beauty, though beauty may be the noblest form of accuracy. With such thoughts continually dominant, the thinker seems hopeless and content to take authority for truth and to sit with folded hands in a perpetual lethargy.

Among children and savages art is incomprehensible. To attract the immature their pictures must be daubs of gaudy hues—brazen yellows, flaunting reds, blazoned blues, bold, black shadows. They cannot understand an effect of causation, but they do understand *hell.*

Science is content with its inductions; theology is satisfied with its lethargy because the great art of religion, that religion in which the fool cannot err, is too beautiful for the savage. Soft sepias, melting grays, neutral tints, lit up and touched with color such as Nature, never posing for effect, robes herself in—these are devoid of meaning to the untutored mind.

With it all, either from ignorance or fear of popular clamor —of being thought atheistic—the greatest of modern thinkers have held tenaciously to some form of deistical romanticism, even when inconsistently and illogically discarding the anthropomorphic God. Darwin apologizes for the conclusions of his "Origin of Species," and placates the bigoted British public by asking if they think he belittled God by having proved evolu-

tion. Sir William Hamilton says: "A wonderful revelation inspires us with a belief in the unconditioned." Mr. Mansel tells us that "the constitution of our minds compels belief in an Infinite Being." Herbert Spencer declares: "In the very assertion that all knowledge is relative is involved the assertion of the non-relative;" and states that "there is an infinite and eternal energy from which all things proceed."

It is to be hoped these illustrious men, or their wraiths after them, will pardon the assurance with which I criticise some of their assertions. In the first place, no "energy," whether finite or infinite, temporal or eternal, can of itself effect anything. Energy is only a machine, not the machinist; only motion, not the mover; never a final, but only the proximate cause of phenomena. And this is unqualifiedly true notwithstanding that continual procession out of the mysterious into the known. That idea of the non-relative as being co-relative to relativity — how contrary to experience, to science, to common-sense! The non-relative is not the opposite of the relational, for that is the negation of all things; but rather is it the fulness of all things, or the principle of relation.

Those expressions used by such eminent thinkers as Mansel, Hamilton, Spencer, and Darwin—have they not manifestly about them the ghostly draperies of superstition; more phantasmal indeed, because seemingly invoked by wizards of science? It is the province of science to discover and declare, not to imagine; to see and hear, and testify that which has been seen and heard, not to assume the rôle of novelist at the very point where novelty should end. But these faults are not so much the faults of the men as of the times. The winter of thought perhaps is over, but it is not yet summer with us; at best the blossoms of promise bloom, and even yet the days are chilled by the arctic breath of the delusions of the past.

The ordinary definition of God found in the dictionaries is "Supreme Being," and it has been said that God was a personal being who existed independent of matter and who would continue to exist if matter were destroyed; who has existed always, and will continue to exist forever. This, I think, is a very fair

and accurate statement of the case, and will, in all probability, be accepted as a correct definition by both "orthodox" and "infidel."

In finding the distance of any object beyond their reach, surveyors measure off a base-line, and from the extremities make measurements of angles, and in this way determine the result. The same process is followed in the case of a fixed star by astronomers, except that to them the base-line is the diameter of the earth's orbit. As in determining the parallax of a star, so must we who would arrive at the truth of religious science use a base-line, from whose farthest points observations may be taken. This base-line is the extreme variance of opinion of which the mind is capable—at one extremity the intolerance of theological bigotry; at the other the dogmatism of entire "unbelief," the diameter of the brain. The resulting parallax will give the statement of truth in abstract and strictly scientific shape, divested of all opinions, and corrected for every possible source of error:

GOD.	MAN.
Subsisting substance everywhere.	Existing manifestation somewhere.
Art	The artisan
Music	The musician
Mathematics	The mathematician
Love	The lover
Law	The lawyer
Justice	The judge
Science	The scientist
Universal principle	Limited individuality

The artist may paint out of drawing; art, never. The musician may strike a false note; music, never. The mathematician may err in his calculation; mathematics, never. The lover may fail in his affection; love, never. The lawyer may be illegal; law, never. The judge may decide wrongfully; justice, never. The scientist sometimes guesses; science always knows.

It would be possible, I am sure, to carry on these superpositions indefinitely, and always so accurately that none would ever be unwilling to acquiesce in their inexorable logic. This process is in fact done continually and constantly, till at last the thinkers and talkers come to that one mysterious thing in man, which some call the *Ego*, some the spirit, some the personality, some consciousness, when at once those very thinkers, quickest to perceive the strict accord of relationship of attribute to principle, will admit in the race and in themselves a concrete consciousness which they deny with alacrity as pertaining to the universe.

Now this thing in me which I call myself; this twilight of reality which flickers or smoulders or flares as (what we call) consciousness; this real I—how many opinions there are concerning it! Some think it a resultant of forces, and, like the flame of a lamp, destined to utter extinction; some—at the other extremity of our base-line, along which are strung countless beads of futile guesses—regard a soul as a something immaterially material as a substance, an entity which, somehow escaping from the body at dissolution, departs to a local destination somewhere—Purgatory, Paradise, or Hell, or perhaps, as theosophy says, to flit away into the body of prince or pauper, beast or bird, thus to become another link in the endless chain of reincarnations between nothing and Nirvana.

In the aspect of speculation, inductively seeking a plausible hypothesis to account for self and self's purpose, these opinions are all interesting. The human mind seems restless till it has gotten hold of a theory of things, till the equation of asking is satisfied with an alluring value for the unknown quantity. This process has gone on continuously since man began to think. Those who have read the ancients remember with what charming simplicity the worthies who "flourished" a few hundred years before Christ formulated their fancies: Thales, Aristotle, Plato, Anaximenes, Anaximander, and the rest. How ludicrous it all appears now! And yet some of them made surprisingly good guesses. Pythagoras thought that God (the Cause) was Number, and Anaximander certainly anticipated Darwin. They

and others after them guessed, and the guessing has continued with, one might say, "uniformly accelerated motion," down to the present time.

If we see a building we know naturally that it had an architect; that an owner at some time, having determined to build, said, "Let the structure be;" and in the completed edifice we have the result which was originally conceived and ordered by the will of a man. The same is true of any structure whose erection requires intelligence, and those who rely upon what is called the argument from design have made much of the instance of the watch.

But the universal principle of a controlling will does not exhibit itself alone in the works of men; it is as evident also in all life—in the cell of the bee, the formicary of the termite, and the coral island. It is a fact that there is such a principle, a pervading and universal impulse to orderly action, an infinite Volition which finds its best and highest expression in the will of man.

It is said that if the argument from design is worth anything it is worth applying to God; that if so wonderful a creation as man required a God, even more must the God require a more gigantic God, and so on. Of course in both cases these beliefs and arguments are grossly pagan and ignorant. The error of theology is that of mythology—simply that childlike simplicity which about Christmas-time implicitly expects good gifts from a Santa Claus. The error of unenlightened reason is that of failing to comprehend the nature of Nature, and of ascribing to it powers which it does not possess; of failure to understand the reality of that Power which in and through nature dominates all of nature's energies.

In the case of a watch—that is created (or combined), not by a bigger watch, but by something of a different order than the watch. In the case of a man, he also is created (or combined), but by something of a different order. The answer to that form of query which might ask, Who (or what), then, is the creator of that being (or God) who (or which) is man's creator? is manifest. Physically man is combined (or created)

by organic chemistry; organic chemistry is combined (or created) by inorganic chemistry, and that by mathematics. If he were nothing but a physical organism, man would be no more than a highly-organized machine, and all his actions could be accurately predicted.

This is the region of nature, fertile and responsive to him who will till her broad prairies, hitherto held back from the people by the insatiate grip of an unreasoning superstition. The day has come when these domains should be thrown wide open to the immigrant; when Causality, the reasoner, should be given free and untrammelled access; when the titles of the church to a monopoly should be forever ended. We need not fear that true religion can be overthrown, faith abolished, or God driven from the universe. God is in the brown root and the green stem; but we understand him better in the flower. He is in the darkness, but we may perceive him better in the light. He is in all space, but the stars declare his glory. He is in all places, but it is only on the Sinai of the soul that we meet him face to face. He is in the atom and the universe, in the crystal and the Christ; but it is in the God-man only that we can truly know him.

Thus far in the world's history faith has been at best only the substance of the things ignorance has hoped for: let us now make it the evidence of those things which, while unseen, are most assuredly eternal. Certain of principles and fearing no facts, the result must be inevitable—not to detract from the old associations, but to increase our faith and give a new and better hope of enduring life and a new glory to the name of God.

Let us dismiss forever the myths of the past, confident that these are, one and all, only allegories of truth; that there is only one truth and only one path to truth, and that is the path of science—rugged and arduous in the dark, but even in the dark overhung with stars and in the light of beauty broidered with flowers.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Fourth Article.*)

[Translated from the German by the author.]

MORE or less active traces of the different epochs through which the physical sciences have passed, up to the present day, are visible in existing universities. In the modern development of these sciences, as in philosophy, jurisprudence, and theology, we can distinguish four main currents: (1) the dogmatic; (2) the semi-dogmatic; (3) the objective historic-genetic; and (4) the growth of those material studies which relate to improvements in practical life. This latter endeavor is based upon results which are obtained by statistical and experimental methods.

The underlying principle of the present dogmatic aim of physical science, represented by certain philosophers and theologians, and to some extent by physicists of the older school, is much the same as that which prevailed in the Middle Ages. It is characterized by the union of two elements, the antique and the mediæval Christian; that is, it has borrowed the methods of Grecian antiquity, in reasoning deductively rather than inductively in matters of positive physical science, the effort being, as it were, to build an objective superstructure out of subjective ideas.* From mediæval Christianity likewise it has adopted the endeavor continually to bring the scientific mind of the natural philosopher into harmony with the Roman Catholic faith. This aim is to be found not only in distinctively Catholic countries, but also in England. Peculiar to it is the

* Thus Cuvier assumed that there existed certain normal types or plans, according to which the Creator made the different species of animals.

orthodox belief in the Platonic idealism and the authority of the Bible; in fact, dogmatism is its distinguishing characteristic.

The purely scientific feature of this aim is its demonstration of the unity of the world and the prevalence of certain simple, fundamental laws, through which by continual diversification and individualization the entire world has developed—a grand system planned since eternity by the universal Wisdom. Its actuating belief is that mankind should be able to represent this unity through the medium of diverse sciences. But a certain one-sidedness is manifest in its apparent dread of the concrete and even of abstract experiments, in consequence of which the only sure foundation of positive knowledge is frequently wanting. From this point of view, this endeavor may properly be regarded as a mania for systematization.

Concerning its religious element, that which is scientifically acceptable is the firm belief in the necessary identity of natural and spiritual facts; also its clear apprehension of the necessity of a unanimous idea of the world's development permeating all classes. But herein again lies an evident weakness. Its idea of religion and its contemplation of the world in general are not derived by scientific methods; hence it is impossible that they should everywhere harmonize with the results of real science. They are based rather upon certain historic theories of nature and its fundamental principles which were peculiar to some ancient races, especially the Hebrew, and which have been modified in various particulars in passing through the later Judaic and Christian periods.

Just here should be considered the origin of the world in which we live, the validity of certain laws of nature, and the essence and ultimate goal of humanity itself. Of special importance is the problem of the so-called creation of the world; that is, of the origin of that which appears to exist. Next, the alleged miracles; that is, whether an interruption in the operation of the laws of nature is ever necessary or possible. Third, the creation of man; that is, how the race originated, and to what extent we are connected with the other organisms of our

earth. A fourth is the immortality of man; that is, the fate of the individual after the death of the body. With all these questions it is of the highest importance that they be approached in a way in which the matter is not already prejudged. For instance, the word *creation* involves a Creator, and thus to some extent prejudices the solution of the problem of existence.

The real scientific task, then, of this dogmatic aim of the physical sciences consists in adhering to the idealistic belief in the unity and essential order of the world—in the absolute identity of natural and spiritual facts—and in fortifying this by scientific demonstration. Further, it must impartially examine the roots of its own doctrine to ascertain how the antique and biblical ideas of religion, etc., originated—how they may be identified with the development of the human race, especially of the different nations. It should also determine what has hitherto been accomplished through these fundamental ideas, and wherein they have failed, and compare these results with those of other sciences, especially with the indisputable facts of the physical sciences.

Thus a clearing of the scientific atmosphere and an increase in the degree of objectivity concerning this aim may be attained. It should at all times be permissible to base a science on certain theoretical ideas—even ideal suppositions—if it is to be developed successfully. For example, the firm belief that truth exists is a necessary dogma—an article of faith—to the man of science.

The semi-dogmatic aim of physical science at existing universities is also represented in part by philosophers and theologians, especially Protestant, and to some extent by real physicists. It is to be found at most modern universities, but chiefly in those of Germany and England. This endeavor undoubtedly developed from the dogmatic aim, a process which is still operative with many scientists, in either earlier or later life. Its leading characteristic is the retention of its inheritance from the Greeks and Hebrews, in a more or less modified form. The modifications are due to stricter studies in philosophical and theological matters, and to a more intimate knowledge of the

results and methods of inquiry pertaining to exact physical science.

In detail, according to inclination and education, there are various specifications of this branch. Some cling solely to the Greeks and their successors, others adhere to the Bible, while not a few try to uphold certain features in the philosophies of both. As identified with this aim, therefore, may be classified those mineralogists, botanists, zoölogists, and anthropologists who, with Aristotle, see the ideal of physical sciences in strictest systematization, and who assert their independence of definitely religious points of view; also those physicists who, from a more or less conscious religious fear, fail to carry certain problems of physical science to a logical conclusion. Darwin, for example, has not ventured to declare openly the full consequences of his theory of the descent of man from anthropoid ancestors.

To a certain extent, moreover, may be included some physicists who imagine themselves free from the mere traditions of philosophy and religion, but whose views are more or less unconsciously affected by them. Thus physics, chemistry, and other material branches are held by many investigators to be based upon the modern theory of atoms; yet these studies, though variously modified, are seen on close examination to have originated with the ancient Greeks. Certain theories also concerning the modern doctrine of cells point back to Leibnitz's theory of monads, and beyond him to the Greeks. Even some mathematicians, who pretend to be quite modern in their views, entertain many traditional conceptions regarding the absoluteness of space, time, and motion.

The real task, therefore, of the semi-dogmatic school of physical scientists is to become fully alive to the ultimate consequences of their views; to examine the roots of the latter with an eye to their permanent validity; to pursue with critical acumen the history and course of development of their fundamental ideas; to cling always with firmness to that which has been ascertained through scientific investigation; and to become more vividly conscious of the objective utility of other branches of knowledge.

The objective-historic aim of the physical sciences is at present probably the strongest. It is represented in all countries, but most widely in England, and in its philosophic aspects principally in Germany.

Before entering upon a close examination of this universal endeavor, let us consider one point concerning its relationship to corresponding features of philosophy, jurisprudence, and theology. The historic aim of each is characterized by two lines of investigation: first, the scientific products of antiquity, the meaning and connections of which are to be reproduced by philological means; and, secondly, how the main object of these three sciences — the man of culture — has developed in the course of thousands of years, in order that his spiritual law of development might be recognized.

In the historic inquiry into these sciences, therefore, there were always two purposes to be distinguished: (1) the history of human science, and (2) the history of spiritual life itself—the ultimate goal. The first relates to man's knowledge of himself, while the other concerns man as an object of scientific investigation. These two problems are quite separate and distinct. It must be admitted, however, that the objective development of spiritual life in the activities of civilized nations generally finds an ideal counterpart in the scientific theories of certain scholars, although this generally reflects only the ascertained facts, and is in most cases a very imperfect representation.

It is peculiar, therefore, to these three spheres of science—philosophy, jurisprudence, and theology—that the subject coincides to a certain extent with the object—namely, *man*, in so far as he is a cultivated being. In these sciences the knowing subject regards himself as a known object. In short, man makes himself the supreme purpose of scientific research.

It is quite different, however, with the physical sciences. Here one must distinguish between the history of sciences and that of the scientific object itself. But the cause which originates and develops the physical sciences is the human mind; and the object to which they are applied is the world of externals which typify the thoughts which produce them. Hence,

the producing cause of the physical sciences is not the same as their expression; that is, the subject is the mind of man while the object is nature itself.

This inquiry, therefore, concerns, first, the history of the physical sciences; next, that of nature, which is the object thereof. Both of these aims are pursued by hundreds of diligent scientists of the present time. One inquires concerning the knowledge of nature possessed by such nations as the ancient Hebrews and Greeks, especially by the Grecian mathematicians and Aristotle, who was a polyhistorian in physical sciences; also, that possessed in the Alexandrian period, which was marked by astronomical progress; then the physical sciences, especially the mathematics and astronomy of the Arabs; next, the degree of knowledge which characterized the Middle Ages—their progress in geography and astronomy—up to the time of the present race, which investigates all spheres.

To this task are devoted the efforts of (1) philosophers, since formerly (and even now in England and America) philosophy and the physical sciences were considered as one; (2) philologists, whose chief interest is centred in the language and history of culture; and (3) such men, as medical practitioners, who stand in close relationship with material science. But latterly far more interest is displayed by all three classes in investigating the development of nature as a whole.

In most spheres of physical science it may in general be assumed that the object of research—nature—is the same; also, that the question, as in astronomy, resolves itself into an examination of the different epochs of investigation. In the terrestrial domain, however, and especially in that of living organisms, it is difficult to say how great are the differences between the ancient Greeks and the savants of the present day. But the sum of that which has changed seems extremely small when compared with that which has remained intact. Its exact proportion it is important to determine, though this will doubtless permit of but a very imperfect result.

The main question about which the objective-historic aim of physical sciences at present turns is that which concerns the

origin of natural phenomena in all their departments. Impartial treatment of this problem precludes our trying to invent systems, and limits our attention to the question: How have these things, which we see around us in nature, originated? This problem has already been solved in some important particulars, as the whole is really divided into several sections, which are related to the main question somewhat like larger and smaller concentric rings.

The question, therefore, is how the world—the entire universe which surrounds man and which can be reached by scientific means as far as the nebulæ—has originated. Like all other difficult questions, this can be adequately answered only by analogy; that is, by looking into the causes and methods of initiative which mark the processes of growth at present operative about us.

Positive science can recognize no such hypothesis as the creation of something out of nothing. This whole question, however, properly belongs to the domain of philosophy, and cannot be answered here. We can only discuss it, as also a question which more closely concerns real physical science: What proportion of the whole universe is that part which is contained within the limits of our knowledge?

A further question of this historic endeavor relates specifically to astronomy: How did our planetary system originate? A solution of this problem is generally sought in accordance with the cosmogony of Kant and Laplace. And so the question goes on from the universe as a whole to the origin of the earth and the formation of the strata of its crust; to the chemical question—Is this not cosmical or universal matter, for which indeed the material, in spite of spectral analysis and meteors, will always be very scant? and to the mineralogical and allied questions concerning the origin of the first organisms, the plants, animals, and finally men. That these have arisen one after another, in accordance with certain fixed laws, no man of science can seriously doubt.

The main question throughout is always—How? In this is included the *when* and the *where*. So little is definitely

ascertained, however, that in many cases only a fragmentary answer can be given, which is true of all other departments of science. In fact the sum of our actual knowledge might be likened to a circular net with meshes of unequal size, which grow narrower and more delicate, from our knowledge of the cosmical sphere (which is rather peripheral to the comprehension of mankind), the nearer they approach the centre, the subject and object of knowledge—man. Our knowledge is thus analogous to a spider's web. In this light the task we have been discussing is generally viewed.

It can scarcely be denied that even the approximate solution of this problem will be the grandest in which the human mind can ever succeed; that thus new questions will arise for all sciences to grapple with; and that immense benefit will be derived for the uses of practical life. It is also true, however, that science stands only at the beginning of the solution as yet, and that for hundreds and perhaps thousands of years its course is thus marked out.

Reasoning from the present to the past, every conclusion is an hypothesis; yet, when obtained by more logical processes, it is often accompanied by a feeling of truth almost as convincing as perception of the undeniable presence. Every historic science is more or less hypothetical. The further in time an object is distant from the inquirer, the more unsafe, as a rule, are the inferences drawn.

The true scientific task of this genetic aim of physical sciences is to determine the degree of scientific safety which may be established for the various circles of this sphere, in order that this science may appear somewhat like an unfinished geometrical drawing, in which only the main lines are definitely marked, while the more minute details are but tentatively indicated. It is of prime importance also to show the history of the physical sciences in a complete, objective manner, with especial regard to that which is of lasting value, as well as to the scientific development of such theories as relate to the genetic explanation of nature. To this end it is necessary to go back to the natural philosophers among the Greeks, perhaps also to the

Hebrews; but the more distinct formulations of this aim belong chiefly to the Germans and Frenchmen of the second half of the last century. In the nineteenth century we have had Darwin, who, however, occupied himself with only a small part of this problem; but, by collecting and patiently sifting an immense mass of material, he has undoubtedly aided in giving scientific stability to this aim.

When this development of the problem is made plain, and the various theories have been examined in detail and brought into harmony with the individual and national restrictions of their originators—for instance, Darwin's theory of the struggle for existence, while doubtless true, is perhaps one-sided and exaggerated and contains something of the English character—one may attempt a solution of the problem as a whole by continually seeking more material; and thus, through both induction and deduction, may try to arrive at more definite conclusions. The relative truth likewise of other departments of physical science, as also of philosophy and theology, should not be ignored, as is frequently done—though perhaps in most cases the cause is not wrong intention, but want of deeper knowledge of these spheres.

The sciences should grow with one another, at least in their entirety. Disputes are inevitable from time to time, and even desirable, for thus a certain equilibrium in the scientific atmosphere is established. The struggle involved in this development is therefore necessary, and it will cease only when all sciences shall have reached their goal. But this object runs continually before us, as does the rolling moon which the running child wishes to overtake.

But the last goal, through the attainment of which this historic-genetic aim of physical sciences really obtains its true scientific worth, consists in advancing to the comprehension of the laws of life and the nature of things from an understanding of their origin and development. In dealing with these things one should not merely seek to investigate whence they come, but also what they really are and whither they are tending. But the solution of this difficult problem concerning the exist-

ence and destiny of natural objects—the macrocosm and microcosm—has likewise hardly begun. It were therefore narrow in the extreme if the historic-genetic aim were to feel it had done its whole duty in teaching us to look into the past, since such instruction is still far afield. Still, it cannot be denied that he who has learned to look back may be expected to know just where he stands and in what direction he must proceed.

We shall next consider the exact scientific aim of the physical sciences, and explain some fundamental questions regarding universities in general.

EDUCATIONAL USES OF MENTAL SUGGESTION.

BY W. J. COLVILLE.

THE word *education* is derived from the Latin verb *educere*, to unfold, and the word *evolution* from *evolvere*, to unroll; it is therefore evident that, if the canons of etymology are to be respected, we are not justified in calling any process educational or evolutionary which is not based upon an acknowledgment of latent capabilities within the entity whose fuller expression we are seeking to aid.

The old Yorkshire pedagogue, who flourished when Dickens first came into prominence as a novelist, is now happily an almost extinct type. Month by month we are able to trace important developments in the scholastic realm which tend to assist the young in their efforts to evolve the best that is in them. The range of elective studies is growing steadily larger in every college curriculum, and doubtless Froebel, Delsarte, and other masters who have taught freedom for the human soul, will erelong be regarded universally as the best, because the most natural and intuitive, representatives of correct systems of culture.

What floriculture and stirpiculture accomplish for flowers and animals, education should accomplish for human beings. When once the idea is grasped that no one mind has any inborn or moral right to coerce another—when freedom to show forth the best that is within is granted to one and all—a complete revolution will have been effected throughout existing homes, schools, colleges, and churches.

It is now generally admitted that there are two kinds of hypnotism, and that aside from these there is continually rising in public esteem a system of mental suggestion which does not attempt to subjugate one will to another, but preaches and

practises self-elevation through co-operation with friendly agencies, analogous to the growth of seeds in the ground, which avail themselves of all the assistance they can gather from the varied elements of the earth during the process of germination. Mental suggestion is simply an appeal, or invitation, from one mind to another to evince its hidden glory and reveal to the world its manifold potentialities.

It is well known that many sensitive children are averse to existing school methods, and that the most delicate are utterly unable to withstand the nervous strain imposed upon them in the school-room and by home lessons, which often severely tax parents as well as children. The methods in vogue in a large school, either public or private, are necessarily of a routine character, and are thus painfully trying and repugnant to a highly-organized, intuitive child. Though perhaps precocious in some respects, such a little one is frequently considered backward by teachers and school-fellows, because of a lack of adaptability to the methodical, exacting discipline enforced under the rules of an inflexible system.

Tutors and governesses for delicate children are frequently advertised for, and a few private schools make a specialty of catering to the needs of such as require unusual attention. Even in public academies, professors can exert a powerful mental and moral influence of value to the students, if they understand something of psychic law, while in private institutions a still more favorable opportunity is afforded for the exercise of silent, potent suggestion.

In the first place, it is necessary to consider what the teacher *is* before we can understand what he *does;* and in pursuing this inquiry the prevailing belief in contagion and infection has simply to be turned upon its right side. *Influence* is one of the most pregnant words in the popular vocabulary; it stands for immeasurably more than precept and example combined, including as it does that subtle, indefinable action of mind upon mind which all feel, but so few even try to understand. The modern science of psycho-physics may justly be regarded as an introduction to a system of psychology so far-reaching and pro-

found as to include the excellences pertaining to all systems of religion and philosophy.

Mental suggestion may be considered as naturally consisting of two parts: conscious (or active) and unconscious (or passive) suggestion. The former is operative where one individual voluntarily undertakes to transmit intelligence mentally to another; the latter is where one does this unconsciously and inevitably.

Diseases are said to be carried from place to place and communicated from person to person while both sender and receiver of the "deadly microbes" are entirely unconscious of any such undesirable transmission. From the medical stand-point, all that is required to produce such a result is that a condition of susceptibility should exist in the organism of the one to whom the disorder is conveyed.

Now, learning from this circumstance that something is transmissible, and that it may be unconsciously or spontaneously transmitted, we have but to consider how it must be on the desirable side of affairs, where all that makes for health, wisdom, happiness, and righteousness is concerned.

Place a delicate, susceptible child in the atmosphere of a healthy, intelligent, kindly person, with whom there exists some degree of natural sympathy, and a silent transfer of intelligence is inevitable. It is not asserted that one mind gives its intelligence to another—that one can become wise by proxy; neither am I advocating a theory of substituted intelligence. But experience abundantly proves the possibility of unawakened centres in one brain being aroused to activity through emanations proceeding from another that is awakened at the very point (and active in the precise direction) where the former is comparatively dormant.

Though not to be despised, that very objective and decidedly physical form of suggestion, at present popular in many quarters, is by no means the *ultima Thule.* While it is conceded by all who have conducted psycho-physical experiments that suggestions can be made to the mind through the senses, yet those who assert that the mind can be reached only through

these channels are confining themselves to the most superficial and rudimentary department of psychical demonstration.

The common experience of practitioners of mental healing is that they begin with set formulas, and then advance beyond these to a point where any stated language would be but interference with the direct, voiceless action of intelligence *per se.* Though what is generally called "healing the afflicted" is the objective point in metaphysical practice with most investigators, it soon transpires that other ailments than those to which *flesh* is heir are presented to the metaphysician for removal.

Insanity is defined by many lunacy commissioners, and by experts in the treatment of the insane, as "arrested mental development," a phrase which fully accounts for every phase of idiocy or imbecility, though it excludes all violent forms of mania or dementia. The backward child, equally with the stupid adult, is only a mild example of harmless imbecility, for the negative type of insanity is but the antithesis of real genius. Genius is due to super-ordinary mental brilliancy or activity: insanity is an expression of intelligence below the average. Both are phenomenal by reason of their rarity, the one being beyond what we are accustomed to in the way of mental alertness, and the other correspondingly below it.

The most reasonable and effective course to pursue with sensitive children is to place them in the company of persons already proficient along those lines wherein the little ones are defective in attainment. This is also the most successful road to travel with those who do not evince the usual amount of intelligence. No psychological experiment can be really successful or beneficial unless its nature be sympathetic. No process of forcing or cramming on the mental plane is any better when conducted through telepathic or hypnotic agency than when resorted to by the routine methods of the ordinary school-house.

The prime requisite in education is affection between teacher and pupil. Any child will learn from one he loves, and this is true of feeble-minded persons of riper years. What is commonly called imitation is the most external aspect of affection, conceived on the psychic plane and manifested on the physical.

Who wishes to imitate what he does not admire or love? The secret of genuine authority is affection for the instructor on the part of the instructed; and this has been so universally recognized by the religious world that one of the most popular books of meditation, employed by Catholics and Protestants alike, is "The Imitation of Christ," by Thomas à Kempis. The character of the Christ as portrayed by this author is so admirable in every way, that it calls forth a spontaneous desire on the part of the reader to do as the ideal Man has done.

Descending from this exalted height of spiritual affection to the ordinary level of daily existence and the conduct of trifling affairs, we cannot but note that whenever a child loves older companions or grown persons he instinctively adopts their habits and strives to adjust his own conduct to their standard.

The joy and tranquillity of home life are so constantly marred by fault-finding that no apology is offered for dealing with a question of such vital moment as harmony in the household. The old method of correction is by reproof, which is always a failure, as rebuke never inspires affection, and what is not loved will not be followed after compulsion is withdrawn. The love of order, cleanliness, decorum, and everything conducive to general welfare is inherent in every child; but the very beauty of order and of cleanliness is disguised by making them compulsory, for wherever compulsion is attempted liberty is outraged, and love of freedom incites to rebellion.

Let the behavior of teachers and parents be a continual object-lesson; and if it be necessary to call special attention to some unmanifested virtue in the child, let that quality—not the vice which is its contradictory—be the subject of comment. Call attention to the beauty of holiness, but do not dwell upon the hideousness of evil. Every word spoken and every act noticed become a mental treatment by direct suggestion to all who are in any way sensitive; and those who are delving deeper than the mere surface of suggestion know that every time one's thoughts are turned toward a particular subject, a suggestion is made to others to do the same. Nothing except silent influence is so suggestive as actual behavior. Let parents

and teachers do whatever they wish their charges to do; and instead of setting up two opposite standards—one for youth and the other for mature age—let them allow only one, and to that standard faithfully adhere. Children are very honest, very quick to detect what is inconsistent, often extremely logical, and invariably sticklers for fair play. We have, then, to deal, not with monsters of vice whose wayward wills are perpetually turned toward evil, but with undeveloped angels whose natural dispositions beneath all superficial encrustations are essentially divine.

Once it is admitted that children wish to do well and are capable of doing so, the coast is clear for the practice of mental methods in education at their highest and best. Froebel, the founder of the kindergarten, wisely taught that never more than fifteen scholars at a time should be allotted to any teacher; and he made this recommendation because of his keen insight into the real needs of little ones whose specific individualities require to be studied. Delsarte, the originator of a famous art of expression, was himself a true mystic, and based his theory with its accompanying exercises upon a recognition of the sovereign right of every child—a right which he defended as strongly as did Emerson. Once concede the right of individual expression to every soul embodied on earth, regardless of whether the dominant aptitude in a given instance be that of the poet or the blacksmith, or both combined, and the method pursued becomes legitimately educational — eductive rather than inductive.

External processes of training are often so unwelcome and unnatural that they produce illness and general lack of mental vigor, while what has been forced upon the intellect is soon rejected and forgotten. There can be no use in graduating from a college by means of some artificial mental strain or under the pressure of a momentary stimulus, and after a period of "nervous prostration" discovering that the acquired information has been lost. Knowledge should be imbibed (or absorbed) and assimilated. Everybody knows how invigorating and refreshing it is to bathe, not only in water but in sunshine

and in air. The body breathes all over, it drinks in the light, heat, air, and all that is essential to its welfare, precisely as the earth absorbs the warmth and moisture without which the seeds sown within it could never be quickened into life. As flowers blossom, intellect may unfold; but minds, like flowers, require congenial conditions for expansion and expression.

The theory of evolution explains the methods by which natural development proceeds, and these are distinctly the methods of all who are seeking to apply metaphysical conceptions in the development of an improved educational system.

Intuition is a word frequently heard, but its simplest definition—inward teaching—is rarely given. There is nothing more mysterious in the intuitive perception of truth than in any natural process of growth; but truth and fact are essentially different. The former, which is eternal, unchangeable, and universal, may be intuitively perceived, while facts relating to material phases of existence are not thus interiorly communicated, but enter the mind through more external avenues.

The word *education* is employed in two opposite senses by most writers and speakers. Departing from the strict rules of etymology, they overlook the true derivation of the word, applying it to what is merely schooling and artificial training. Many college graduates have but very little available information at command, and if called upon for a ten minutes' speech they plead inability because of lack of preparation; while natural orators of remarkable fluency are frequently uneducated people, from the university stand-point. Plato's doctrine of innate ideas is no doubt essentially true. At any rate, the soul has direct access to a universal fountain of knowledge, a perennial spring which can never run dry.

The simpler the external mode of life, the more immediate is the contact of the human intellect with the informing ego. The more exacting and complex the outer life becomes, the less freely does the intellect receive from the spiritual centre within. All venerated records of man's spiritual progress and experience emphasize the reception of truth by seers and prophets in dreams and visions, *i.e.*, in subjective states of consciousness—

when disentangled from absorbing cares, anxieties, and the fret and worry of busy commerce and house-keeping. The prime requisite for receiving knowledge intuitively is to let go of things external. Mental relaxation, upon which muscular relaxation is sure to follow, is the true rest cure. Many people believe there are wonderful sounds at night which do not exist by day. This belief arises from the greater quietude of the listener at night, and the absence of many daylight occupations. The weirdest and most poetic associations cluster around the midnight hour, solely by reason of its quietness. It is one of the commonest experiences of authors, poets, painters, composers, inventors, and others, that they wake suddenly in the middle of the night or very early in the morning, fully equipped for the simple mechanical process of transcription, the theme being completely suggested to them during a period of somnolent activity. It is through interior suggestion that our greatest novelists receive not only the outlines of plots, but the minutiæ of detail.

Whence comes this information ? is an open and many-sided question. While a solitary answer must of necessity be inadequate, the following reply is not inaccurate so far as it extends: There is a universal world-atmosphere on which is inscribed in detail an exact record of everything that has taken place on earth from the earliest geologic epoch to the present hour. Not only are fossils and vestiges of ancient civilization abundant when sought after by the diligent archæologist, but the universal atmospheric palimpsest—the veritable book of the recording angel of mythology—is open to every seer to read. As passivity is necessary to the fullest reception of impressions of any kind, so the sleeping or resting mind drinks in this knowledge as one absorbs in a moment the details of an entire scene, if the eyes are clear-sighted and the air is not clouded. Again, there is an unquestionable contact between kindred minds all over the world, so that some of the truest and most interesting and instructive mental phenomena are attributed by ignorance to dishonest plagiarism. A wilful plagiarist is of course one who deliberately appropriates to himself the fruits of another's

mental industry. The true sensitive is one who gets information and gives it forth, not knowing where it originated or how he came by it.

There are talented people everywhere who are hungering and thirsting to express themselves outwardly, but are deterred by some untoward circumstance, such as lack of means, time, or opportunity. These people do not hide their light under a bushel nearly so effectually as they sadly fear. Their mental emanations go out into the common air and are breathed in by receptive minds in perhaps the remotest portions of the globe. When you say that an idea strikes you—and we are all conscious of being "struck" with ideas most unexpectedly—you are the recipient of a thought precipitated, consciously or unconsciously (*i.e.*, sub-consciously), by some one at a distance from the spot where you receive it. As it is only through the law of attraction and by means of affinity that we can receive anything, it generally happens that what we receive most pointedly is something we care a good deal about. So with those experiments in mental suggestion which are really successful—they are not possible as yet with all people, but only between those who are in natural sympathy with each other.

Except in cases where suggestions are made directly through the five exterior avenues of sense, distance is no obstacle, for—as with a telegraphic or telephonic system—wherever the wires are laid and connection established communication is easy, but it is impossible without the needed links, no matter how short the distance between two points. Those who try simple experiments in mental suggestion in their homes, and confine their circle to their own family and friends, find that two persons may be seated together on a sofa holding each other's hands, gazing into each other's eyes, and occasionally making passes down each other's arms according to mesmeric usage, but all to no effect; yet from the most distant corner of a large and crowded hall a professor of psychology may readily influence a "subject" in the remotest gallery seat, while no one in his vicinity will respond to him even slightly. A possible "Svengali" influences a possible "Trilby" through a law of electro-

magnetic affinity, difficult to define but clearly perceived by Goethe and other philosophic intellects.

From simple lack of knowledge many well-disposed people frequently intrude mentally upon the spheres of others, thereby producing friction and involving themselves in disappointment. On a general plane of acknowledgment of the common desires of humanity, mental suggestion may be freely given to all; but the general and particular aspects of the work are distinctly separate. Every one desires health, happiness, and prosperity; therefore it is lawful to suggest to every one you meet, and to whom you direct any thoughts at all, that he is well, happy, and may prosper in all legitimate undertakings. The Golden Rule amply covers this general phase of the subject, which deals with our mental attitude toward humanity at large. In particular cases it is needful to exercise the utmost discretion, in order to produce the best results and avoid unpleasant sequences.

Children manifest their attractions very plainly, and only those to whom they are instinctively drawn are adapted to be their teachers, nurses, or companions. The custom of forcing children to submit to the caresses of every chance visitor, or even of every relative, is pernicious in the extreme; and to this cause alone may be attributed a large percentage of infantile distresses. Even animals thus indicate who are most fit to train them. Whenever there is sympathy between a child and an adult, it is only necessary for the latter to know something himself and to think steadily upon it in the child's presence for the little one to perceive and inquire about it. Even perfect grammatical expression may be silently communicated to a receptive child, who will repeat the sentences in time exactly as they are mentally held by the teacher. Your mental requests are readily responded to by sensitive children who are attached to you, while those who do not love you are very difficult to influence. It cannot be too frequently reiterated that any endeavor to force mental commands and compel obedience by subjective methods savors of slave-holding.

The remark is not infrequently made that persons are inca-

pacitated for mental effort by reason of their poor brains and generally imperfect bodies. Were the brain so fixed that no changes in its condition could be effected by mental process, the objection quoted would be valid; but the fact is that the brain is plastic or mobile in texture, and subject to incessant structural changes under the influence of modifying thought. So long as a brain remains in the condition cited, it is not possible to express the most perfect harmonies through so imperfect an instrument; but when it is understood that the pabulum supplied to an undeveloped brain stimulates it even to the point of ultimate reconstruction of the particles which compose it, this theory of brain-renewal (which is in strict accord with all that is known of physiology and psychology) opens up a boundless field of hope and promise for the educator who relies on mental suggestion as a means toward the end desired. In mental treatment for intellectual unfoldment no notice should be taken of deficiencies and aberrations. To be successful the appeal must be made from an awakened centre of intelligence in the one who gives the treatment to an unawakened but arousable centre in the one to whom it is given.

From the foregoing the inference is logically drawn that the metaphysical practitioner who devotes himself to educational work has but to feel intensely and express vigorously that which, though as yet non-apparent, can be rendered active in the pupil who receives this psychic treatment.

SALVATION.

BY AMBROSIA P. SANFORD.

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved." Under the rule of the dispensation now fast passing away, this passage has been the key-note of spiritual experience with every earnest Christian. It embodies the one answer to the great question which every awakened soul was asking, and toward the consideration of which, from every pulpit and in all activity of private Christian life, pressure was persistently brought to bear upon the unawakened.

In this day of shifting and re-forming theological sentiment, there is a strong tendency on the part of the advocates of the new line of thought to discard the old entirely, even to cast contempt upon it, as not only unsatisfactory and inadequate, but as utterly false and useless. The old presentation of "the scheme of salvation" contained much illogical and unreasonable doctrine which failed to bear the close scrutiny of modern thought. But when the higher perceptions open to the discernment of spiritual verities, and by the chemistry of its own nature the soul comes to analyze truth, there is found a basic doctrine of eternal reality underlying many of the dogmas and statements of theology.

Through the lapse of centuries, however, and the repeated manipulations of Church and State, it has become coated with a crust of materialism which almost entirely obscures its true form and proportions. Such is the old doctrine of "salvation by faith in Christ," now frequently derided and contemned as a myth, or a foolish superstition, even by some of those who once found in it saving efficacy.

Laying aside the manifest absurdities which a literal rendition of mystical expression often develops, the most glorious

of truths, the centre and crown of all, is found couched in that veritable assertion, "The blood of Christ cleanseth from all sin."

The word *sin* represents an imperfection, a lack, an unfinished condition, in which the incompleted soul lies "lost" in unconsciousness of its divine centre and source of life. As a child, wandering from its father's house, is lost in the labyrinths of the forest, where untoward conditions and strange experiences surround it—anxiously following unknown paths in search of home, vainly seeking to relieve hunger with the scanty and unsatisfying herbage, with bruised feet and wearied limbs, a prey to fear and suffering—the human soul wanders in the lower regions of its own nature till the spiritual consciousness becomes awakened. Transcending the infelicitous reach of former effort, this consciousness, with steady light, lures it above and beyond the mazes of the darkened forest, till it finds itself a resting-place in sight of home, and the lost is saved.

The name Christ represents the divine ideal humanity—that principle, hidden as a latent germ in humanhood, which manifested itself in its fulness in Him who was our type, our elder brother. The blood signifies the life. As in the physical body the blood is the stream of supply from which every part receives its sustenance, so in the inner man, which is personified as Christ, the divine essence, shed forth and circulating through the whole structure, supplies those elements which, opening up in orderly procession each advancing consciousness, carry on toward perfection the spiritual manhood, thus in its evolutionary and renewing process "saving" and "cleansing from all sin."

The fountain of life is forever flowing—the blood was shed from the foundation of the world; but its efficacy is not experienced in the renewal or transmutation of the lower, imperfect, sinful nature, till the individual soul opens to its reception, and, by "believing in Christ," becoming, by the operation of his own will, negative to the divine ideal and receptive to this purifying flow, he rises into consciousness of its presence and of his identity with it, and, in the measure of that consciousness,

experiences its saving efficacy in the freeing from condemnation and fear.

Even though the historic Christ may be considered but a type, a completed manifestation of the power of "the blood," yet that manifestation has stood through the centuries as an objective symbol, toward which the uplifted hand of a humanity yet in its childhood might reach, and touching, might come into conscious contact with the reality—as yet but dimly comprehended — which he represents. What wonder, then, that Jesus has been the sweetest of all names to the Christian soul! In his office as an ideal priest, a focal point of conscious contact, as the mediator (or middle person) he has stood between the child-soul and its unknown father, introducing the other to the one; and, by the higher knowledge which flowed responsively forth at the touch of the hand of faith, has made both one, breaking down the middle wall of partition.

If clearer vision has shown us the reality, and revealed to us the Christ within each soul, and rejoicing in the power of the name that is above every name we go forth conquering and to conquer, let us not revile the old doctrine, or cast contempt upon the faith of the earnest brethren who may be following closely the light which yet so dimly they discern, but which is destined to shine brighter and brighter unto the perfect day.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A WORD TO SUBSCRIBERS.

In sending subscriptions to THE METAPHYSICAL MAGAZINE all matters of record will be facilitated if our friends are careful to make the addresses complete and distinct in every particular. We make every effort possible to avoid mistakes and to have the periodical sent promptly to every subscriber as soon as issued. Failure to receive it within a reasonable time after the tenth of the month should be promptly reported, that the causes of delay may be investigated.

Subscriptions are payable in advance. If you continue to receive the magazine without having subscribed you may know that some friend has subscribed for you and that you are thereby entitled to the numbers sent. If you appreciate the effort being made, in the general good of the cause of freedom of thought and mutual interchange of ideas, and are willing to pay for a subscription or two, you might send in the names of friends who would derive benefit from its pages but who perhaps would not be likely to subscribe for themselves. You thus, in a sense, pay for your own number while helping another, and "do by another" as you have already "been done by" in the matter.

Thousands are waiting for such a periodical as this, and only need to have their attention called to the fact of its existence to lend a heartily willing hand in promoting its circulation. This is clearly proved by the hundreds of letters which are arriving from all parts of the world, representing the thought and feeling of the most trustworthy thinkers everywhere.

We will cheerfully send specimen copies of our own selection to interested persons in any part of the world; and if every one who reads this suggestion will send in the names of those known to be willing to investigate liberal ideas it will largely aid in the work of establishing on a self-supporting basis

a periodical bearing literary excellence, in a cause which has been ignorantly supposed by some to have no use for *excellence* of any sort.

The Metaphysical (or higher-than-physical) phase of thought and understanding is rapidly forcing its way to the foreground in every field of learning; and justly so, for it is the irresistible force of divine reality latent in the soul of living man and eternally resting back of this panorama of *human thought about sense objects*, which has held the gaze of the personal man these past ages. Light cannot permanently be kept under ground; and if its forceful determination to assert its illuminative nature produces some cracks in the earthy shell that has been supposed to be the foundation of reality, so much the better for Light's own chances for eventual freedom and for ultimate recognition of its spiritual character through free illumination. The lamp of intelligence burns forever; but its wick needs trimming, occasionally, in the mind of progressing humanity. The smoke and splutter of the necessary snuffing are invariably followed by clearer and steadier radiance of the light, always ready to shine through a pure medium.

THE METAPHYSICAL MAGAZINE hopes in its humble way to help in the illumination, and expects to do some of the "trimming."

* * *

"IN great trials a man generally tries to act as he ought, while in little affairs he shows himself as he really is." The real reason for this seeming inconsistency may rest in the fact that in the weighty responsibilities of important matters the real God-man comes to the fore and asserts his true intelligence and power, while in the trivial affairs of every-day trials the surface personality of the man is allowed to show its petty nature.

* * *

THE following views, expressed by R. D. Melville in *The Westminster Review*, seem apropos of the time:

"The world is working toward an end of self-realization; to this all is tending. Every revolution, every reformation, every change is a necessary step to that end. . . . The world to-day has reached a position never hitherto attained. Our standards and conceptions of morality are higher and truer, and our methods surer . . . Not only is there less sin and vice, but what there is is only equally heinous with that of past ages, in that our higher standards and sensibilities are the more easily shocked. Our means of restraining vice and crime, of alleviating misery and of securing happiness, are more universal and efficient. All this is the outcome of our truer conception of Man's place in Nature, and position *inter se*."

"THE FOUNDATIONS OF BELIEF."

Somewhere and for some being there shines an unchanging splendor of beauty, of which in Nature and in Art we see, each of us from his own standpoint, only passing gleams and stray reflections, whose different aspects we cannot here co-ordinate, whose import we cannot fully comprehend, but which is at least something other than the chance play of subjective sensibility or the far-off echo of ancestral lusts. No such mystical creed can, however, be squeezed out of observation and experience; science cannot give it us; nor can it be forced into any sort of consistency with the naturalistic theory of the universe.—*Arthur J. Balfour, M.P.*

* * *

TRUE philosophy, honoring that which has been given from above and that which is existent from without, must neither raise itself in hostility to the one, nor attempt to interfere violently with the other. For it is exactly when, keeping modestly within its proper limits of the inner spiritual life, it makes itself the handmaid neither of theology nor of politics, that it best asserts its true dignity and maintains its independence on its own peculiar domain . . . While it proceeds along its own appointed path, it will, as it were without effort, disperse many a mist which spreads its dangerous delusion over the whole of human existence, or remove, perhaps, many a stone of stumbling, which offends the age and divides the minds of men in strife and discord. In this manner, consequently, will it most beautifully attest its healing virtue, and at the same time best fulfil its proper destination. The object, therefore, of philosophy is the inner mental life (*geistige Leben*), not merely this or that individual faculty in any partial direction, but man's spiritual life with all its rich and manifold energies.—*Frederick von Schlegel.*

* * *

AT last we come to live in constant fear: thinking anxiously of the outward form, the spirit droops; following the ways of men, the mind resists the right; but the conduct of the wise is not so.—*Buddha.*

* * *

THE TOUCH THAT MAKES AKIN.

At morn she tuned her harp to heavenly thought.
The restless throng with hurrying feet passed on
And none were found to turn a listening ear.
At night she stretched her heart-strings 'cross a lute,
And when the weary crowd came back, the
Tired feet were tangled in the mesh of song,
And stayed to learn of life, and love, and hope.

—*Grace Shaw Duff.*

COMMUNION OF MIND WITH MIND.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. Thus thought-transference with such clearness and distinctness as are necessary to verify it, according to the methods of objective science, although an established fact, cannot be experimentally proven at any time, with any persons selected for subjects, or under any and all circumstances. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent or undeveloped condition through life, only here and there, now and then, flashing into the common consciousness.

There is a communion of mind with mind, in which probably all who associate with one another, participate, however unconsciously. The limits of the senses, of sensory impressions, are not the limits of the influence which is received and imparted by those associated for a common purpose. The lives of men mingle more freely, and the influence of unexpressed thought and feeling is more far-reaching and penetrating than the materialistic philosophies admit. The minds of all belong to a common realm, and it is not known by what mysterious mental telegraphy souls, even with such limitations as material bodies impose, come in communication through their subconscious nature.

As one writer says: "The moral phenomena of unconscious influence are not the least important of human experiences, and certainly are among the most real. Life overflows into life, and the bounds of human personality seem to be transcended in a way too subtle for us to trace. Have we not in the facts of thought-transference some faint outlining of the way in which this takes place? The thoughts within us which are really vigorous, and closely associated with our volitional activity, overflow to others either for good or for evil—either to lift them up or to drag them down. If we come in a lifeless and unfinished way, we absorb the heat from others and drag down the level of the spiritual temperature. If we come with warmth and life in our hearts, all our brethren are sharers in the gift of God through us. There lies our responsibility—to come, and to come full of the good thought and aspirations which will flow from hearts until the fire burns in all."

Man is a social being; he has advanced under social conditions, and there are in the mental and moral life profounder reasons for association as a means of education, and of moral and spiritual growth, than there are for men's uniting for merely material ends.—*Religio-Philosophical Journal.*

VIEWS OF ANNIE BESANT.

This famous theosophist and student of mystic lore has the following to say concerning one of life's problems:

"In one of the many allegories of the Hindû Scriptures, you may read how the God of Death, looking at men and sorrowing over their sorrows, wept as he contemplated humanity; and as the tears of Yama dropped upon the earth they turned into diseases and miseries which afflicted humankind. Why should the compassion of the god have turned into scourges for the torturing of man? These allegories are always worth thinking over, for under the veil of the allegory is generally hidden some truth which reaches you the more surely because of the simile under which it is veiled. What is the God of Death? He is, as it were, the incarnation of change. Sometimes we hear of Yama as Destroyer; the truer word is Regenerator, for there is no such thing as destruction in the manifested universe. Always that which on one side is death on another side is birth; and that which is change, and which seems to destroy, is that which in another aspect is giving new form and new shape to the life which is seeking embodiment. And so Yama, the God of Death, is the great representative of change—the change which marks manifestation, the change which is in everything save in the Eternal itself; and inasmuch as he who is change incarnate weeps over men, it is natural that his tears should be the things that teach men the transitory nature of all that surrounds them. And these miseries and diseases into which turn the tears of the God of Death are the lessons which in the guise of pain bring the most useful teaching of all—that nothing that is transitory can satisfy the soul, and that only by learning the transitory nature of the lower life will the soul turn to that in which true happiness and satisfaction must lie. Thus, the teaching of the transitoriness of all things is the object of the tears of Yama, and he shows the deepest compassion in the lessons that by pain he gives to humankind; for in this fashion, by disease and misery, by poverty and by grief, we learn that everything that surrounds us—not only in the physical world, but also in the region of desire, and in the region of the mind itself—is changing, and that in the changing that which is changeless may never find its rest. For at heart we are the Eternal and not the transient; the centre of our life, the very Self within us, is immortal and eternal; it can never change nor die. Therefore, nothing that changes can satisfy it; nothing over which death has power can bring to it final happiness and peace."

In a recent number of the *Theosophist*, the same writer says:

"Everything which is of strife makes the vision of the truth more difficult; everything which tends to controversy makes the grasping of the truth harder. The spirit of man should be like a lake unruffled by wind or storm. Under

such conditions a lake will reflect perfectly the mountains which are around it and the sky above it. With an unruffled surface it will give a perfect reflection of these. If the wind sweeps over it, or the storm ruffles it, its reflections are disturbed; they are not clear. The images will be seen, but not clearly. And so it is with the division of light and human spirit. If the spirit is ruffled, then the Divine Image cannot mirror itself thereon. By love and not by hatred the spirit must grow. By a willingness to learn and not by dogmatism the love of the spirit is increased. The roads are many but the goal is one, and that is realized by every soul that really seeks for the Divine."

* * *

LOVE of truth is in all men, born in them; and with the immense advantage of that beautiful bias, we start out to make character. If I be asked how I know that men are naturally thus endowed, I reply: First, because *I* am, and always was, the thing seeming to be in me so deeply and so inwrought as to indicate inheritance; secondly, if men were not constitutionally truth-lovers, it would be hopeless to press truth on their attention as having a right to be received by them and obeyed; . . . thirdly, the universal eagerness of men to find out things that prove it. See it in science. See it in religion. See it in exploring expeditions. . . . Hence progress, and without this inward, inborn spring, no progress could be.—*Burton.*

* * *

TO THE educator or teacher the particular must be made general, the general particular, and both must be elucidated in life. The universe must be found equally in the drop of water and the great globe. Man must see the finite in the light of the infinite, and the infinite in the finite; which again proves God to be in his works. We must see the eternal in the temporal, the celestial in the terrestrial, and the divine in the human.—*Froebel.*

* * *

THE dawn of the imagination in a child marks the first great epoch in his life. It is the dawn of the true self-consciousness, and marks the passage from merely mechanical to free and intelligent activities. This dawn of imagination in the child, this beginning of spontaneous imagery (play), as distinct from carrying out the physical activity, is the first great step in the child's life. It means that the child is no longer at the mercy of an immediate suggestion. About the same time there is developed the sense of ownership, the power of going back in time of anticipation, and of simple generalization, causation, and reasoning.—*John L. Dewey, in The Kindergarten Magazine.*

* * *

TO SEE a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either coveted or feared, all men must acknowledge that this can be nothing else but a beam of Divinity that influences a mortal body.—*Seneca.*

THE REAL NATURE OF THE STATE.

The State is essentially a spiritual organism. It is a soul and has a body, and, like the individual man, it "does not live by bread alone, but by every word"—not the biblical word only, but "every word that proceedeth out of the mouth of God." It does not exist primarily for the production and distribution of wealth, the satisfaction of material wants, the creation of capital or the organization of labor, the construction of cities or the building of empires; but for the sake of what Aristotle calls "a good and noble life." . . . From first to last, and through all the complexity and variety of its detailed movements, the State is concerned with the intellectual and spiritual element in man, with happiness of being and nobleness of doing. . . . It exists to establish and protect the liberty of the individual, the peace of the family, the unity and brotherhood of all; . . . to lessen the number and weaken the force of temptations to evil, to raise the standard of material prosperity so as to set the man free for the higher struggles of intellect and heart, to reinforce the weak against the strong, to create and foster a passion for righteousness and goodness and humanity. . . . The State is thus a teacher, a sovereign educator, a guide to life, including therein all its powers of love and joy, of admiration and service.—*Dr. John Clifford, in The Contemporary Review.*

* * *

THE DIVINE LOGOS.

The world is such stuff as ideas are made of. Thought possesses all things. But the world is not unreal. It extends infinitely beyond our private consciousness, because it is the world of a universal mind. What facts it is to contain only experience can inform us. There is no magic that can anticipate the work of science. Absolutely the *only* thing sure from the first about this world, however, is that it is intelligent, rational, orderly, essentially comprehensible, so that all its problems are somewhere solved, all its darkest mysteries are known to the supreme Self. This Self infinitely and reflectively transcends our consciousness, and therefore, since it includes us, it is at the very least a person and more definitely conscious than we are; for what it possesses is self-reflecting knowledge, and what is knowledge aware of itself, but consciousness? Beyond the seeming wreck and chaos of our finite problems, its eternal insight dwells, therefore, in absolute and supreme majesty. Yet it is not far from every one of us. There is no least or most transient thought that flits through a child's mind, or that troubles with the faintest line of care a maiden's face, that does not contain and embody something of this divine Logos.—*Josiah Royce, Ph.D., Harvard College.*

* * *

RIGHT thought kept well in the mind, no evil thing can ever enter there.—*Buddha.*

BOOK REVIEWS.

COMTE, MILL, AND SPENCER. By John Watson, LL.D. 302 pp. Cloth, $1.75. Macmillan & Co., publishers, New York.

The author of this work is a Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada. In a handsomely printed volume he has given the substance of what was contained in previous lectures to students. Dr. Watson styles the book an "outline of philosophy;" but it is more: it is virtually a compendium of the best thoughts of the three authorities from whom the work derives its title, with a lucid criticism which is at once instructive and profound. The author aims to show that the ideas which lie at the basis of mathematics, physics, biology, psychology and ethics, religion and art, are fundamentally related, and he properly deprecates the tendency of modern philosophy to lose itself in artificial divisions. The Professor's teaching is constructive in its nature, and is quite refreshing amid the mass of empirical detail which currently passes as "philosophy."

THE SUPREMACY OF THE SPIRITUAL. By Edward Randall Knowles, LL.D. 62 pp. Cloth, 75 cts. The Arena Publishing Co., Boston.

In this interesting little book the author points out the greater reality of the spiritual world and its supremacy over the material. The "universal ether"—the natural medium for the transmission of light, heat, sound, electricity, magnetism, and gravitation—he regards as a spiritual substance. Yet it is susceptible to manipulation by human will, the well-known phenomena of thought transference and mental suggestion from one mind to another being cited as evidences of the fact. In addition to some valuable thoughts on the nature of electricity, Dr. Knowles includes in this treatise a number of original poems, appropriate to the subject he discusses, which will bear reading more than once.

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. 295 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

Here we have "the dismal science" of political economy illumined by the thoughts of an exceedingly bright mind. It is always a pleasure to review the works of Mr. Wood, several of which have recently come to our literary table; but the author's versatility is most strikingly shown in the present volume. While it does not aim to be a panacea for earthly ills, it points out with irresistible logic the many fallacies, on the parts of both cap-

ital and labor, which have grown out of their failure to recognize the uniformity and universality of Law. The author is synthetic rather than analytic in his reasoning, and the reader cannot fail to have his perceptions broadened and his sympathies enlarged; while the fact of our racial unity is revealed in the fraternization of mankind which would follow the general adoption and recognition of the eternal principles of truth and justice.

AS IT IS TO BE. By Cora Linn Daniels. 258 pp. Cloth, 75 cts. and $1.00. Published by the author, Franklin, Mass.

That clairaudience is an actual faculty of the human mind seems proved beyond doubt in this remarkable book, which is now in its fifth edition. The author has recorded the utterances of "Voices" which, whether extraneous to or identical with the promptings of her own spirit, betray a knowledge of truth and a comprehension of spiritual philosophy more profound than is common to occult literature. It is a rational explanation of life here and hereafter, and of transition from the lower to the higher plane. Beautifully illustrated, with a portrait of the author, it should find a place in every library.

TRUTH. A novel. By Louis de Villeneuve. 369 pp. Cloth, $1.00; paper, 50 cts. Published by the author.

This fascinating story, as its title demands, is built upon facts. It embodies a discussion of many scientific problems of the day, which are treated in a most interesting manner. The opening chapter is of a somewhat occult nature, and presents one of the great truths of the present century in a most suggestive style. Indeed, each chapter is vibrant with living exponents of various philosophies, and leaves in the reader's mind a feeling that something has been gained by its perusal. Weird in construction and pure and elevating in tone, it creates a desire to read the sequel, which, we are informed, will soon be published.

KORADINE LETTERS. By Alice B. Stockham, M.D., and Lida Hood Talbot. Cloth, $1.25. Alice B. Stockham & Co., publishers, Chicago.

The sub-title of this work is "A Prophetic Story," and a delightful one it is. No young girl who is desirous of living a natural life, and of developing her individuality along rational lines, can afford to be without it. The harmonious growth of body, mind, and spirit is traced through the "Letters" in a most charming and edifying manner. Though intended as "a girl's own book," the volume contains hints of equal value to young men. It is philosophic, scientific, educative, and answers to a need.

THE RESURRECTION: Its Genuine Character Considered. By Alexander Wilder, M.D. 11 pp. Paper, 5 cts. Published by the author. [For sale by The Metaphysical Publishing Co.]

In this little pamphlet the author treats the question of Christ's resurrection in the broadest possible manner, and furnishes extracts from some of

the most authentic writings on the subject. In its handling Dr. Wilder has evolved a reasonable conception of the Saviour's ascent into heaven. The treatise well repays perusal.

CHRISTIAN SCIENCE. By Aaron M. Crane. 16 pp. Paper, 10 cts. [For sale by The Metaphysical Publishing Co.]

The author of this treatise styles it, "A brief answer to the question, 'What is it?'" It is a condensed statement of the basic principles of Christian science, put in a form calculated to suggest thought on the subject and to satisfy the minds of inquirers not familiar with the methods of this school.

JUSTICE A HEALING POWER. By M. J. Barnett. 27 pp. Paper, 25 cts. [For sale by The Metaphysical Publishing Co.]

This is a concise attempt to inculcate the grand metaphysical lesson that "virtue is a remedy for disease." It is presented in both positive and negative lights, each tending to prove that the establishment of simple justice would result in a beneficial influence over spiritual as well as material conditions. It seems impossible not to agree with the author's conclusions.

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AMONG OUR EXCHANGES.

THE March number of *Lucifer*, a theosophical monthly founded by Madame Blavatsky and edited by Annie Besant and G. R. S. Mead, comes to hand with its usual quota of interesting matter. M. U. Moore concludes his discussion of "Illusion" in this number, and J. Stirling contributes a thoughtful article on "Ancient Wisdom and Modern Science."

THE *Phrenological Journal and Science of Health* for March has for its frontispiece a portrait of Mrs. Elizabeth B. Grannis, and Dr. Edgar C. Beall furnishes an interesting "phrenograph" of that lady. A symposium of views on "Phrenology and Unfortunate Marriages" reveals the wide diversity of opinion which may exist among those who have equal opportunities for observation and study.

THE current number of *The Path*, edited by Wm. Q. Judge, is very attractive. Theosophists will find the fourth instalment of the "Letters of H. P. Blavatsky" of unusual interest, while the "Mirror of the Movement" is full of suggestions to the ordinary reader.

WE have received a sample copy of *The Palmist*, a sixpenny monthly published in London. This journal presents many unique features, and is the organ of the British Chirological Society. It will interest even those who are not students of palmistry.